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THE WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS

VOL. LVI

WOODSTOCK COLLEGE

OCTOBER, 1927

FOR CIRCULATION AMONG OURS ONLY

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WOODSTOCK COLLEGE IN 1871

DRAWN BY MR. ARTHUR E. JONES, S. J., WHO WAS IN THEOLOGY AT THE TIME

WOODSTOCK
AND ITS
MAKERS

By the

REVEREND PATRICK J. DOOLEY, S. J.

THE COLLEGE PRESS:

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1927

THE

WOODSTOCK LETTERS

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WOODSTOCK AND ITS MAKERS

CHAPTER I

INITIAL STEPS

C'est le premier pas qui coûte.

As a center of Jesuit activity Woodstock came within our horizon for the first time on January 10th, 1866. At a Provincial Consultation on that date it was announced that there was for sale at Woodstock, Md., 25 miles from Baltimore, a farm of 155 acres suitable for a Scholasticate. On the 11th the Consultors went to inspect the place, so as to be able to form an intelligent opinion. They were a grave body of men; viz., Fr. Paresce, Provincial, Fr. O'Connor, ex-Bishop of Pittsburg, Fr. Stonestreet, ex-Provincial, and Fr. Early, who had been Rector without a break in Baltimore, Holy Cross and Georgetown. They were an optimistic party on that excursion in mid-winter, 1866; for, good and holy as they all were, none of them could foresee the miracles wrought in the landscape by Fathers Pantanella, Sabetti and Woods. Before them lay a narrow valley two or three hundred feet below the general level of the surrounding country, an erosion effected by an insignificant stream, the Patapsco. The stream was insignificant except when a cloudburst amid the hills for fifty or sixty miles around sent a raging flood through the narrow runway, and brought ruin to bridges, mills, houses and railroad tracks. Woods grew to the right and left, sending up gaunt limbs into the winter sky, a cheerless sight, even though the ground was covered with snow; but then, in May they thought the trees would be beautiful, and so they are. Before them, as they stood at the railway station, rose a steep hill crowned with trees, many of them of majestic growth. To one side, the East, ran what by courtesy was called the county road, which was hard and practicable in dry or frosty weather, but which in Spring yielded to the wheels, and in places even to the

hubs of wagons. Probably the Consultors found that path dry as they went to examine the farm offered them for purchase.

To the left there was a narrow road leading up to a granite quarry. This road was tolerably good, owing to the fact that for years the teamsters were wont to bring with them chips of granite to fill up the hollows made by the heavy wheels. This road lay west of the farm for sale; so perforce the Fathers followed the county road, which led, with steep grade in places, to the home of the occupant of the farm, a Mr. Harvey, near the present steam laundry.

To the East of the farm house, still standing, before a clump of trees, they found a considerable space of good, elevated ground, available for a building site, with room for gardens and lawns in abundance. But there was no water in sight, and no visible means of getting it to flow up hill, if it should be discovered. Besides, the spot was over half a mile from the station, and a haul of a half mile up hill over the county road was enough to make the Consultors look elsewhere. Approaching the village by the county road, they turned to the right to a wooded height, much lower than the first spot examined, but much nearer the river and the railroad, and still elevated above both. There was little level ground there, but the view was good. There was a rill running along the quarry road which might be made available for pumping water to the house in case this spot were chosen for building. Along the rill there was a number of springs, some known at the time and some discovered later, all furnishing ideal drinking water from a clay and granite subsoil.

Looking down from the hill to the Patapsco and the station, they could see a piece of land about four acres in extent, perfectly level and suitable for building. There would be no view, and some of the Fathers must have surmised that there would be much fog in the mornings for a good part of the year; but none suspected that at times there might be four feet of swirling water above the grounds, as happened two and three years after their visit, and again twenty-three years later, with several milder floods in between.

As there were sites enough to suit any taste, it was resolved to buy the Woodstock farm for a Scholasticate; and so word was given to Mr. Lancaster, the Procurator of the Province, to carry out the resolution by the purchase of the property. It was part of the vast Worthington estate, held by Mr. Blunt, rented to Mr. Harvey, and sold January 24th, 1866, to Fathers Paresce, King and Tehan for $4,500, to be deeded over at the proper time to the Corporation of Woodstock College. The farm contained 139 acres, to which was added, April 13th, 1866, the neighboring Cockey property of 110 acres. Some money had to be borrowed for these purchases; but no difficulty arose on that head in Baltimore, as Mr. Lancaster's "word was as good as his bond" among moneyed men who knew him.

The acquisition of Woodstock began the solution of a problem which had long vexed the Superiors of the Provinces of Maryland and Missouri and the American Missions. There was no House of Studies for the exclusive use of Scholastics in the country; nor was there any College large enough to accommodate both the average number of boys and the classes of Philosophy and Theology with the requisite number of rooms for sleeping and private study. There were makeshifts in Georgetown and Fordham; but, besides the fact that the Scholastics were too crowded for satisfactory work, men in an emergency were liable to be called from their studies to fill the places of teachers and prefects of discipline. And the emergency was apt to arise all the more frequently because the most experienced in College work were actually following the higher courses of our curriculum.

To remedy this state of affairs and to make interruption of studies impossible, the Scholastics were removed to Boston in July, 1860, by order of Father Sopranis, the Visitor to the United States. As yet, through lack of teachers, there was no College in Boston, though a building had been erected beside the Immaculate Conception Church to serve as the beginning of a College. Father Bapst was appointed Rector of the Scholasticate, July 2, 1860. Some of our Scholastics who were studying abroad were summoned home, and the Missouri Province and

Champagne sent a number of subjects both for Philosophy and Theology. There were seven Professors including the Rector, with forty-nine students, of whom five were Priests.

Things went along well for a time, but only for a short time. The quarters were somewhat cramped for such a number. There had to be restrictions in the matter of walks, especially after the outbreak of the War of Secession. Prices began to soar to an extent surprising even in our day of mad profiteering. Further, the stay at the Immaculate could be but temporary at the best, as the benefactors who had enabled Father McElroy to construct a school naturally wished to see their sons accommodated in the building, and trained to a higher life than could be found in the very bigoted Public Schools of Boston. Hence, while domiciled for the time in Boston, quarters elsewhere had to be investigated and secured for a permanent location of the Scholasticate.

The separation of the New York and Canada Mission from the province of Champagne, which actually took place in 1869, was already agitated in 1861, and a union of New York with Maryland was suggested. The union was regarded favorably May 22nd, 1861, provided there was to be no separation of any part of the Maryland Province to coalesce with the two Colleges and two residences of New York to form a new Province. The numbers in both Provinces would have been insufficient. If the union that was effected in 1879 had taken place twenty years earlier, the farm at Fordham and the Scholasticate at Fordham would have given some relief. Prices would have been easier, but the same objection that made Georgetown undesirable militated equally against Fordham.

The Province had abundance of land at Conewago, where crops could be raised and provisions secured at reasonable prices. So on December 12, 1861, it was decided to construct a Scholasticate out in the country on our own land, as prescribed by Fr. Sopranis. It was far away from the railroad, but the officials were willing to run the road to our property, and place a station wherever the "trustees" should wish. The location was marked off,

and trees were felled to burn bricks for the building. But the bricks were never burned. The War began to approach too near. First Antietam was fought not far away in 1862, and in July, 1863, Gettysburg in the immediate neighborhood of Conewago made the chosen site impossible at that time.

There was for sale a property in Mt. Washington, about seven miles north of Baltimore, a place farther removed from the threatened field of battle. But on inspection in April, 1863, neither the house nor the ground was considered suitable. Subsequent inspections have approved the first verdict, though costly improvements have made the place suitable for a community of Nuns and an Academy.

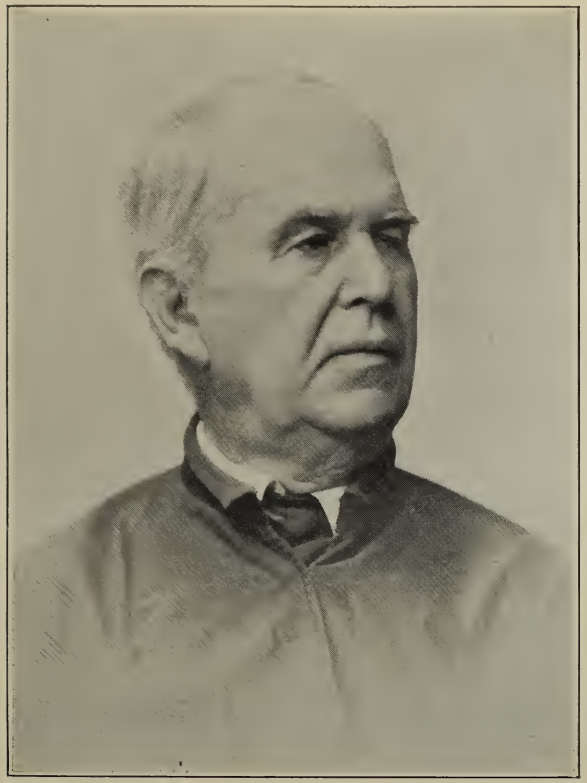
As growing expenses in Boston threatened to swamp the Province, since 11,000 dollars were spent in one half year for the support of seventeen students, peremptory orders were given to close Boston in July, 1863, and to relocate the Scholasticate at Georgetown. Provincials and Superiors of Missions were invited to send their subjects thither, or to make arrangements for them elsewhere. Those who belonged to the Province of Champagne went to Fordham, while most of those from the Missouri Province and the Missions of the West followed our men to Georgetown. Meantime the quest of a site for a separate Scholasticate went on, until the discovery of Woodstock through Mr. Dorsey, a native of the hamlet.

When the deeds for the Blunt farm were handed over to the three joint purchasers, Superiors were free to set about construction, and they lost no time in making necessary preparations. They chose the middle site on the hill overlooking the river and station. It was not a promising one at first glance, but miracles in landscape gardening are not impossible, as Woodstock proves. The top of the hill was too restricted, but by descending about one hundreds yards on the southern declivity it was possible to find a stretch of ground about 400 feet between the slopes to the East and the West. The orientation suited the ideas of the Provincial, who insisted that every room in the house should receive sunlight every day that the sun chose to visit the place. He was an invalid

himself, was devoted to the sick, and knew the value of the sun for cheering invalids.

Much excitement was aroused in the Province at the prospect of a new and large Scholasticate in America, such as was known to exist in other provinces, Belgium, Rome, Germany and France, and many were the excursions to the place on holidays from neighboring houses. First among these was the trip on March 8th, 1866, made by three Scholastics from Georgetown to accompany Fathers Curley and Sestini, who went for purposes of surveying. The day was bitterly cold and no surveying could be done. At a later date a much larger and more successful party made surveys and measurements for the benefit of the Architect, Mr. Neirnsee. He with Mr. Adams, the Builder, and Mr. Power, the Carpenter, was conducted by Father Provincial and Mr. Lancaster to the site of the building. Among the visitors were five *ordinandi* from Georgetown and several other Jesuits from Frederick, Baltimore and Georgetown.

Because the needs of a Religious House and a House of Studies combined lay outside the experience of the ordinary Architect, Father Sestini of Georgetown College was assigned as an assistant to Mr. Neirnsee, the man selected to design our House of Studies. Father Sestini had a reputation as an artist, perhaps because he was a native of Florence, and so he was given the task of planning the Church of St. Aloysius in Washington. Had he been allowed to carry out his plans, the exterior of the Church would be more worthy of the interior. For two years his name in the Catalogue is associated with the new Gonzaga College, which he never saw. However, if an aid in the planning of the Scholasticate was to be assigned to the Architect, Fr. Sestini was the logical appointee. He never built the College at Washington and, though he did not win any glory for his share in Woodstock's planning, yet he was a remarkable man. With all the simplicity of a child he claimed equality with his companion in exile, Father Secchi; but Father Secchi was called back to Rome for his immortal work on the sun, while Father Sestini had to be content as Assistant to Fr. Curley in the Georgetown Observatory. The ceiling of the Library



MR. CHARLES C. LANCASTER, S. J.
PERPETUAL SCHOLASTIC
HE WAS TREASURER OF THE PROVINCE WHEN
WOODSTOCK WAS PURCHASED

FATHER ANGELO M. PARESCE
(1817-1879)
FOUNDER AND FIRST RECTOR OF WOODSTOCK

in Woodstock is the only monument of his astronomical knowledge; but his text-books in Mathematics are a proof of his mastery in this branch. The fact that he was appointed Admonitor of his Rector and Consultor of the Province before he made his Tertianship is a proof of the estimation in which he was held in his early days. Arithmetic and figures were a mystery to him till his dying day; but he fairly revelled in Algebra and the formulae of Conic Sections and Calculus, which he used to call "poethry." He was as modest and humble as he was learned, and could never be induced to give his blessing except at Mass; and as that was usually over before 5 o'clock, there were few who could boast of the privilege. He was much in request as a Confessor, and always gave a "solitary" penance, which was intended to be salutary. He was tenderly devout, especially to the Sacred Heart; and to spread that devotion he took over, in 1870, the *Messenger* of the Sacred Heart recently begun in Georgetown by Father Sumner. In the same spirit he loved to give their retreat to the *ordinandi,* whom he moved strongly to devotion and zeal. It was his privilege to give the Scholastics a treat of strawberries and ice-cream on the afternoon of the Feast of the Sacred Heart, a debt he felt due to those who aided him in compiling the *Messenger*. He was sure to make his appearance in the refectory in the midst of the feast, but it was not to count the berries or to measure the cream. Almost as abstemious as a spirit himself, he believed in a different regime for others, especially for the young. He seldom spoke Italian. Perhaps his fastidious Tuscan ear dreaded lapses, voluntary or involuntary, into the Neapolitan dialect.

CHAPTER II

CONSTRUCTION

Sapientia aedificavit sibi domum.

It was no simple matter in 1866 to decide on the steps to be taken for the proper training of our Scholastics. The War was over, but things were still in a very unsettled condition, and many difficulties, financial and political, had to be met. A large element in the country, even when thankful that the Union had been preserved, resented strongly the after proceedings of the War, and foreboded serious disturbances. Loyalty claimed a right to prey, and those who had done the least fighting and the loudest shouting and the most shameless profiteering, did prey; and not only the conquered South but others, North and West, had to suffer from the untoward relics of the contest. The Government was divided; the moderates were a powerless minority, with vindictiveness in the saddle. Some of our Fathers were afraid that peace had not yet been finally established. Especially was this the case with those who remembered the uprising in Europe, or cast their eyes on the chronic unrest and rebellions in Latin America.

It would make for economy and efficiency to have one House of Studies in North America, as the Visitor prescribed. But would the other Provinces and Missions throw in their lot with Maryland? They had tried it once in Boston, only to find the experiment unsatisfactory. Would a second venture prove more successful? It would be cheaper to send Scholastics to Europe and pay for them there than to educate them in Woodstock at prevailing prices.

The New York and Canada Mission of the Champagne Province could manage to get along with the actual staff at Fordham, though the training there would be manifestly inferior to that given in a larger community for two

reasons: first, because a smaller number of Professors could be spared; and secondly, on account of the limited intercourse with fewer students and fewer strangers, who contribute to the work of education no less than the Professors. Still the Provincial of Champagne was willing to close Fordham as a House of Studies and send his men to Maryland. The growing College would soon require all the rooms on hand, and call for more in the near future. Owing to the condition of things in Louisiana and the South, no Scholastics could be expected from New Orleans, and none came for some years. Lyons trained all the Novices of the Mission, taught the Juniors and sent them to Philosophy with her own immediate subjects.

The best hope of the Scholasticate lay in the West. California and the Rocky Mountains were a long way off from Turin, to which they belonged, and it would diminish the expense of travel to have the Scholastics stop off at Woodstock, half way to Europe, rather than face a trip on the ocean and a passage through France. Furthermore, mastery in English could be secured better in America than in Italy, and good English was more and more demanded at Santa Clara and San Francisco. Hence the invitation to send students to Woodstock was gladly accepted by the Provincial of Turin.

Missouri, for some reason or other, was reluctant. It had a large number of excellent Belgian and Dutch subjects, mainly recruited by Fr. de Smet in his frequent visits to Europe to secure means and laborers for his Indians. If these returned home for their studies, they would undoubtedly capture others for work here, though prospective missionaries would meet but few Indians in Cincinnati, Chicago or St. Louis. As nothing was effected by correspondence, Fr. Paresce determined to interview the Provincial at St. Louis, and lay before him the benefit not only in economy, but in efficiency, resulting to the country at large from the establishment of a common Scholasticate. But his arguments produced no effect. Sorrowfully he took his departure for the depot to return East. He missed his train, and was obliged to go back to the College. Much to his surprise and delight, he found the Provincial changed, and ready to cooperate

in the establishment of a common Scholasticate. A review of Father Paresce's reasons backed by the Memorial of Father Sopranis brought about the conviction in his mind that the welfare of the Society in America, and of Missouri in particular, would be better promoted by one large, well-staffed institution than by a number of small houses, or by sending all the young men out of the country for six or seven years. Missouri, the Daughter of Maryland, would cooperate with her Mother for the support of a great Seminary of the Society in North America.

When the West and Champagne were secured as feeders for Woodstock, Consultors and architect could work with more light for a definite purpose. Practically all the Scholastics in the United States and Canada were to be cared for in one institution. It is true the number was not large in 1866, but an increase was to be hoped for in proportion to the growth of Catholicity in the States. Plans were drawn up on a generous scale for the housing of many more than acutally existed, or were likely to exist for some years to come. Some of the Consultors were in favor of a building of four stories to provide for all time; but such energetic opposition was made by Fr. O'Connor* on the score of expense, and the impossibility of ever utilizing a house 316 ft. long, with two wings of 166 ft., and four stories high, that the humbler plan was adopted. It was the one regret of Fr. O'Connor's last days that he had opposed the erection of a four-storey building. Practically all the rooms were occupied before he died. Even such a great man as he could not gauge the extraordinary growth of the Church and the Society in America.

Providentially, the Charter asked for "The Woodstock College of Baltimore Co., Md.," was granted by the legislature and signed on the 7th of March, feast of St. Thomas, 1867. That same day the property purchased a year before was deeded over to the College by Fathers Paresce, King and Tehan. Aquinas had his part in Woodstock from the very beginning, and has continued to make his influence felt there to the present day.

*Fr. Michael O'Connor had resigned the See of Pittsburg to become a Jesuit.

While planning the material construction and while gathering students for the Scholasticate, Fr. Paresce did not neglect the intellectual interests of his project. He was advised by his Consultors to apply to the Provincial of Naples for men to fill the chairs in Philosophy and Theology, in case Father General should authorize the transfer. The application was favorably received, and in the Summer of 1867, Father Mazzella, the future Cardinal, and Father Pantanella, the creator of Woodstock's beauty, came to teach in Georgetown before transfer to the new House of Studies. Several others followed in succeeding years.

With the plans finally agreed upon, the exact spot settled, the contracts signed for the whole work, it was possible to begin digging for the foundations. The size of the basement and the depth of the bed of the heavy walls entailed considerable excavation; but it proceeded rapidly, as the material removed could be easily spread on the neighboring slopes. Fortunately a rich vein of building sand was discovered on the spot, enabling the work to be pushed on with despatch and saving a large sum for the contractor. All the building stone, both for the foundation and for the superstructure, was hauled to the site from Fox Rock Quarry, over a road cut out in places into the western side of our hill and following the easiest grade. The county road would have been at times impossible, and much longer under any circumstances. By May, 1867, the work was ready for the corner-stone. It was blessed and placed in position with full ceremonial on June the second. The following is supposed to be the inscription for the stone enclosed within its cavity together with medals as detailed in the parchment.

AUSPICIIS

Josephi · Sancti · Comitis · Custodis · Dei · Pueri
Collegium · Alumnis · Prov · Marylandiae · Soc · Jesu
Instituendis
Communi · Sodalium · Commodo
Per Federatam · Americae · Rempublicam
Diutius · Istis · Expetitum · Legitima · Jamdiu
Auctoritate · Decretum
Temporum · Acerbitate · Delatum

Angelus · Maria · Paresce · Prov · Marylandiae · Praef
Fundo · Coempto
Excitandum · Curavit ·
Ex · Aprico · Aggere · Solemnibus · Caeremoniis · Parato
Injectisque · In · Fundamenta · Aeriis · Numismatibus
Jesu · Servatoris
Deiparae · Virginis · Josephi · Patroni · Pollentis
Et · Sanctorum · Coelitum · E · Soc · Jesu
Ut · Bene · Coepta · Prosperent · Fortunent
Lapidem · Auspicalem · Laetus · Libens · Posuit
IV · Non · Jun · A · MDCCCLXVII
Petro· Beckxio · Summo · Ordinis · Magistro

Considering the primitive methods employed by the builder, very creditable speed and progress were maintained in the course of construction. Not a stone was laid upon another except by hand, and even those which capped the walls had to be wheeled in barrows along runways from stage to stage, from ground to summit. The chief mason, Rappanier, a German, constructed a house for himself on what is the present lawn, just West of the elm tree. The working hours were long and began early, and the overseers could not afford to live far away.

For a like reason, the carpenter built a shack for himself on the site of the present ball-alley. When four Brothers came from Frederick for work on the farm and for painting, they built a little house inside the gate, near where the statue of Our Lady now stands. In the early days that house was turned into a smithy, until a home was found for it behind the kitchen to the east of the White House.

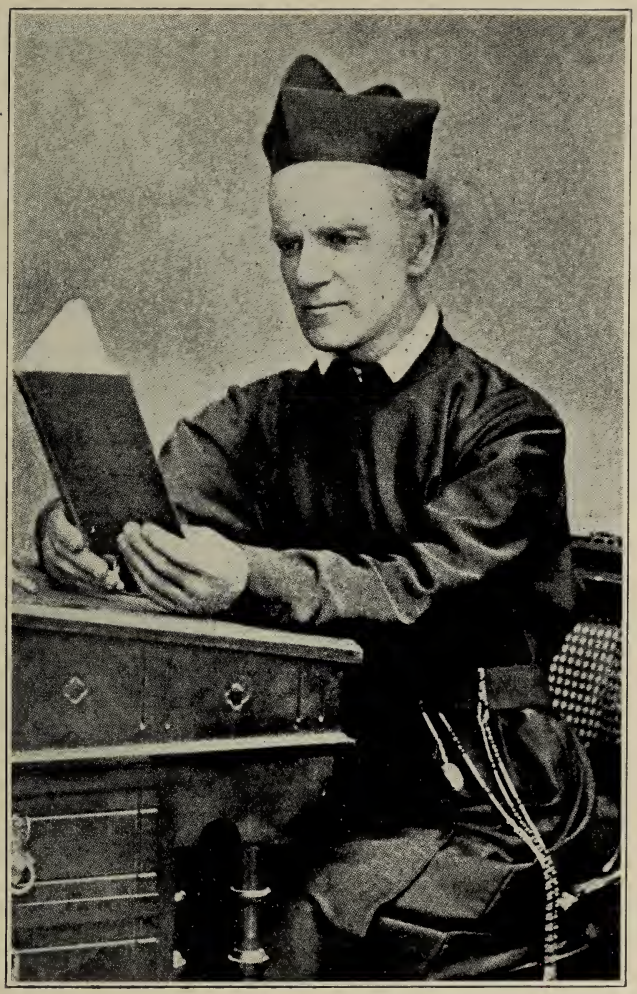
It was expected to have the College ready for occupation by September 15th, 1869,two years and three months after the blessing of the corner-stone, but primitive methods consumed twice the time requisite for finishing such a contract. Even after the building was handed over by the contractor, extensive work had still to be done to make the house habitable. The debris left by masons, carpenters and plasterers had to be removed from the house and added to the great heap outside. The brick walk surrounding the walls had to be laid down, in order that men might be able to move about in rainy weather. They had no roads, could not take to the fields, and not even to the drier and harder trails through the woods.

While Brothers inside and workmen outside were busily engaged in cleaning up and tidying everything for the opening, Superiors were doing their part to provide both Faculty and Students for the new institution. Father Paresce had been Provincial for eight years, half of the time during the trying period of the Civil War, when he had to steer a difficult course amid dangers from within as well as from without, and during most of his term he was endeavoring to solve the problem of Higher Studies for his subjects. He was eminently successful both in the Civil and in the Scholastic crisis. The diplomatic tact of his Italian training and the inherited practical judgement of his English ancestry (for he was said to be sprung from a London family named Parish) enabled him to meet and overcome every obstacle. He had been Rector or Provincial from 1851, even before taking his last vows, until paralysis forced him to retire from office and active life in 1875. His knowledge, experience, religious spirit and love of religious discipline, his gentleness without weakness and his tender care of the sick made him an ideal head for the new Scholasticate. He was appointed to the post on August 22nd, 1869, and immediately gave his attention to meeting the least requirements.

Father Keller of the Missouri Province succeeded Fr. Paresce as Provincial on August 15th. He had just returned from Rome, whither he had gone as representative of Missouri at the Congregation of Procurators. His companion, Father O'Callaghan, the representative of Maryland, lost his life by accident during a storm at sea; and Fr. Keller was badly injured by the overturning of a table which pinned him senseless to the floor. The injury to his chest and ribs, the shock and the pain added to a frail constitution, left him little better than an invalid for the rest of his days. It was said at the time that Fr. O'Callaghan, Master of Novices at Frederick, had with him, when he was killed, an appointment to the Provincialship of Maryland, but the burden was shifted to the shoulders of Fr. Keller as soon as the death of the former was reported to Rome. We know not what the late Master of Novices might have done as Provincial, though his Novices swore by him, and the few survivors

swear by him still; yet those who lived under the sway of Fr. Keller are disposed to think that the accident in mid-ocean would have been irreparable if he, too, had been taken away. He was a man of God, suave, apparently cold but fatherly, with a warm heart, not soft but exact in the maintenance of discipline. The Community was startled to see him, apparently so stoical, burst into tears as he said the last prayers over the grave of his old friend, Mr. Lancaster, in the little cemetery of Woodstock. He was an accomplished linguist, and could address each member of the Community correctly and fluently in his own tongue, whether English, German, French, Spanish, Italian, Flemish or Dutch. In order to help the few Greeks who wandered as far as St. Louis, he learned Modern Greek; but as none such were found in our Province, we cannot tell how far he progressed in that language.

The problem that met Fr. Keller on his inauguration was a complicated one. It had been customary to send the Juniors out to teach as soon as they finished their Rhetoric, and some were sent out even before completing that course. Hence all the teachers in the Colleges were without any knowledge of Philosophy, and some had been teaching for six or seven years. The pressing need for men in the Colleges brought about the neglect of Philosophic training. Furthermore, men whose parents were advanced in years and anxiously looking forward to the ordination of their son, were tempted to seek to get through as quickly as possible, and so shorten their course in order to gratify parents. This was a manifest detriment to the Province as well as to the men themselves. To remedy this state of affairs, Fr. Keller gave orders that all who had finished the Juniorate should proceed to Woodstock for the opening day; and that all who were studying in Georgetown and had not yet finished their course, as well as all the men in the Province who had completed their fifth year of teaching, should go there likewise. Naturally enough, there was an outcry on the part of Rectors. They protested that the Colleges would be ruined if stripped of most of their Jesuit teachers. But Father Keller preferred that there should be temporary embarrassment in the Colleges rather than continued



FATHER JOSEPH E. KELLER
(1827-1886)
PROVINCIAL, RECTOR AND FOUNDER OF THE
WOODSTOCK LETTERS

damage to the men and the Province at large. When the steady flow of trained Scholastics and Priests proceeded to the Colleges after three or four years, the Rectors agreed with Fr. Keller, and found compensation for their short-lived troubles in the superior work of the classes.

Woodstock from the beginning had a national if not an international character. Fr. Keller was a Bavarian by birth and a member of the Missouri Province. Father Paresce, an Italian of the Maryland Province, was first Rector; while the first Minister, Father Gockeln, was a Westphalian of the Province of Champagne in the New York and Canada Mission. The Professors and the students showed an equal diversity of origin. For all that, no truer motto than *Erat cor unum et anima una* could be selected as the characteristic of the history of Woodstock's beginning.

CHAPTER III

OCCUPATION

Domine, dilexi decorem domus tuae.

Three weeks of the month of September, 1869, had passed, classes had begun in the various Colleges, all were busy with the regular order of duties after a rest of two months, the future students of Philosophy and Theology alone were without any definite occupation. Things were becoming monotonous to the expectant members of the Community in their various temporary homes. Finally, word went forth that the opening of the new House of Studies, or Seminary as it was called, would take place on the 23rd. Men were told to be present on the evening of the 22nd. But before that date they began to filter in from various directions. First to appear was the future Minister, Father Gockeln, accompanied by Mr. Flynn, both coming from New York. They reached Woodstock on Thursday, the 16th. A week of energetic work awaited the Minister to prepare the house for the new Community. Next day Fr. Paresce, accompanied by Messrs. O'Connor and Toner, arrived from Baltimore. On Saturday, the first band from Missouri, Messrs. Hughes, Krier and Moynihan, came for the first year of Philosophy. Sunday, the 19th, added no new members to the Community, though it brought not a few Catholics from the neighborhood, who came to hear Mass at the College. Word had gone abroad that when the College Chapel was finished, the people would have a Mass for themselves, and would be spared the long trip to Carroll Manor or to Ellicott City. Though the Chapel was not yet ready, they came in expectation of being able to discharge their Sunday obligation. A temporary altar had been set up in the refectory by the main door, and Mass was said for the Scholastics and Brothers, and another for the laity, but at a later hour. Plain boards fastened to upturned nail

kegs constituted the primitive pews of Woodstock Chapel. This was not the first time that Mass was said at the College. Fr. Sestini, while painting the ceiling of the Library* (see WOODSTOCK LETTERS, Vol. VI. p. 130) used to say Mass for the Brothers in the parlor, saving them a trip to Frederick or Baltimore, or a long tramp to St. Charles or the Manor. Here, too, the colored workmen and their families managed to squeeze into a corner.

On Monday, the 20th, four arrivals were registered: two Priests from the West, Frs. Higgins and Schaapman, lately ordained in Georgetown, and Messrs. Arpin and Prendergast from New York, of the Champagne Province. The contingent from Georgetown was scheduled to reach Woodstock in the afternoon of Tuesday, and to have one whole day for settling down before the opening. They were given a farewell dinner, first class, before leaving their old home, and received a godspeed from the whole Community on the front porch of the Old Building. At 5.10 they reached Woodstock to be met and welcomed on the front steps by Fathers Paresce and Gockeln, Rector and Minister, and by those who had already arrived. They were preceded in the morning by Fr. Cichi of the Georgetown faculty. The arrivals on this day amounted in all to about 30 Fathers and Scholastics. On the 22nd Messrs. Doonan and Logue were added to the list. Early in the day the Scholastics set to work sweeping and cleaning the whole house in preparation for the great function, and everything was spick and span when the

**Note.* Here it may be worth while to record a tradition of the early days. Father Sestini painted with mathematical exactness the location of every star visible to the naked eye and the relative sizes and orbits of the planets, and, of course, left some places undecorated with white spots representing stars. The artistic eye of Br. Daniel Mason, who was an expert in painting barns, and could even spread a uniform coat of paint over doors, shutters and window sashes, but who was not a technical astronomer, was offended by the lack of decoration in spaces where the color scheme called for emphasis. So one day, when the artistic mood was irresistible, he seized a brush and painted a star of double the first magnitude where the most pronounced vacancy existed. Fr. Sestini was thunderstruck at the discovery of the *Nova* on the ceiling, and on investigation found his coadjutor, and explained to him that it was inconsistent with truth to depict stars where stars did not exist.

afternoon brought Bishop Miége, who was on his way from his Vicariate Apostolic of Leavenworth, Kansas, to the Vatican Council, Fr. Keller, the Provincial of Maryland, Fr. Coosemans, Provincial of Missouri, Fr. Bapst, Superior of the New York and Canada Mission, and Father Perron, his predecessor. That evening at supper, Father Paresce was proclaimed Rector of the New Scholasticate.

Next morning the Mass of the Holy Ghost was said by all the Priests, and Holy Communion was offered by those not yet ordained, to bring down blessings on the new house. Immediately after the Mass said by the Bishop, the celebrant, attended by the whole community, blessed the house, passing through every portion of it. At ten the train from Baltimore brought the following guests: Fathers Maguire, Clarke, Shea, Rector of Fordham, Ward, Felix Cicaterri, Welch, Early, Forhan, Villiger, Blinkinsop, Sumner, Mr. Lancaster, Mr. Finnigan and the Scholastics from Baltimore. It was a date memorable in the history of the Province, a collection of dignitaries hitherto unparalleled in the annals of the Society in North America.

The opening exercises at 10.30 began with the "*Veni Creator*," sung by a choir worthy of the occasion. There were the immortal duo from Missouri, Fr. Schaapman, tenor, and Fr. Higgins, base; Mr. Doonan, baritone; Mr. McGurk with a thin, clear, high, birdlike note; and Mr. Finnigan, a visitor from Gonzaga, an equally high and much stronger tenor. He left us shortly after his ordination in 1885, but preserved his affection for the Society to the end of his days, as the present writer, who visited him on his death-bed, can testify. The others lived many years of honor and usefulness in the Society. One, Fr. Higgins, became a Provincial in Missouri, and the three others became Rectors; Father Schaapman of Detroit, Fr. Doonan of Georgetown, and Fr. McGurk of Baltimore, Washington and Holy Cross. After the invocation, Rev. Father Provincial gave an exhortation to the Community in his best vein of pure English and high spirituality, and then one to the Professors in Latin, some of whom could not yet understand our vernacular. Next

followed Benediction of the Blessed Sacrament by Father Coosemans, Provincial of Missouri. After a short intermission, the Scholastics were called to the Museum, the present Theologians' Hall, to hear the inaugural address of the Prefect of Studies, Fr. Camillus Mazzella, the intellectual founder of Woodstock. He had been teaching in Georgetown for two years, had known the difficulties in the way of thorough scholarship, such as the dissipation of mind caused by six, seven or even eight years of teaching and prefecting before finishing Philosophy, the constant presence of, and contact with, frivolous boys, the not unfrequent omission of circles and even of lectures. Holidays and half holidays were of frequent occurrence, partly to relieve the strain of men who were out of sympathy with the grinding application necessary for success, and partly to share in the relaxation accorded to the scholars in the College.

Fr. Mazzella had at heart the doctrine of hard and persistent work for self-improvement, of loyalty to the Society, which for its mission needs the service of trained men and thinkers, of devotedness to the Church, where the laborers, and in particular the trained laborers, are always short of the numbers required to do God's work for the salvation of souls. With all his earnestness he tried to combat the disposition to cut the years of studies to the fewest possible by lopping off a year or two of Philosophy and, in consequence, one year of Theology. He was eminently a placid man, yet he could show strong feeling when he strove to rouse the ambition, the ardor and the zeal of such as were content to receive the minimum of equipment for their life's work. Before he was called away to Rome to teach and to be elevated to the Cardinalate, he had the consolation of seeing his efforts bearing fruit. He had entered the Society as a Priest at the age of 24, and was appointed to teach Ours in France before coming to Georgetown. There he took his last vows in February, 1869, just before his transfer to Woodstock.

During the address to the Scholastics by Father Mazzella, an extraordinary Consultation of the Superiors was held to determine points of discipline, food, clothing, holi-

days, long and short vacations, recreations and the walk after evening class. Those who took part were Fathers Keller, Coosemans, Bapst, Paresce and Perron, late Superior of New York and Canada. Devotion to the Sacred Heart was strongly recommended, and Benediction of the Blessed Sacrament prescribed for the First Friday of the month. The points agreed on at that meeting have been observed up to the present day. Two years later, August 3rd, 1871, the same authorities assembled to hear a report on the condition of the College in regard to health, studies, discipline, food and lodging, and to make such modifications as experience proved to be necessary. The chief modification regarded the long vacation which, since 1876, with one or two exceptions, has been spent at St. Inigo's.

At 1.15 P. M. the Community and guests to the number of about 100 were ready for dinner. It was more hasty than might have been expected on such an unusual occasion, but the time-table of the B. & O. Railroad ignored the proprieties of the dinner table in the new College. Immediately after dinner all assembled in the Museum for a musical and literary entertainment. It was the first of many very agreeable experiences in fifty years. It probably fell far short of subsequent ones in linguistic finish; nor need we wonder, as but one day was possible for preparation. It was, however, unique in this, that the guests were offered cigars at the beginning of the exercises, and some accepted the offer. The entertainment took the place of the usual recreation, and it came to a sudden close for some, in order to catch a train.

PROGRAMME

Introduction	Fr. Strong
Music	Choir
Poem (Latin)	Fr. Higgins
Poem (English)	Fr. Byrnes
Latin Ode	Mr. Jerge
Music	Choir
Greek Ode	Mr. Prendergast
French Verse	Mr. Arpin
Music	Choir
The Angel of Woodstock	Mr. Pardow
German Verse	Mr. Schleuter
Music	Choir
Thoughts	Mr. Doonan
Music	Choir

Before the programme was finished some of the guests were forced to leave. But they, as well as those who remained, were deeply impressed by all that they had witnessed on that momentous day, and bore away with them high hopes for the future of the Society in America. Here was a noble home for the exclusive use of studies, cut off from every temptation to distraction or dissipation of mind. Here was a distinguished body of Professors, whose only ambition was to teach the best of Christian civilization, and to inspire their classes with the highest ideals and mental efforts for success in sacred and profane knowledge.

The new Community totaled 76, of whom 17 were Priests, 43 Scholastics and 16 Coadjutors. Three of the Priests were in the 4th year of Theology, and three more in the 3rd. In the 2nd year there was one solitary student, but the 1st year had a good number for that day, ten in the long course. There was no 3rd year of Philosophy, but the 2nd counted 14 members, and the 1st year had 16.

Of the Georgetown faculty Father Mazzella came as Prefect of Studies and Professor of Morning Dogma; Father Cichi taught Physics and Chemistry; Father Sestini, Mathematics; Father Pantanella taught 1st year Philosophy; and Father Duverney, Hebrew. Of the new-comers Father Maldonado taught Evening Dogma, Father de Augustinis, Scripture; Father Schemmel, Moral Theology, and Father Valente, 2nd year of Philosophy. Thus on the staff there were representatives from the Provinces of Castile, Champagne, Naples and Turin, with a Provincial of Missouri, and before the beginning of the new year, a Minister from Maryland.

Now that the guests have gone, all but the Provincial Superiors, the new-comers can look around. We will join them and with them inspect the house. Outside it has an air of solidity, being built of granite; not of large blocks, but of easily moveable size; not of a grey color but of a yellowish hue, owing to the appearance here and there of weathered stones. It is constructed in the form of a gigantic capital letter I. It is practically plain with unbroken lines, except for a projection on the front center, to give more room for the parlor on the first floor and a

Domestic Chapel above, and a slight projection in the centre of the two wings. Within there are three floors with as many corridors, 316 feet in length from East to West. In the wings there are corridors, too, 166 feet long, with seven rooms on the front of the wings and five on the inner side. The northern half of the western wing is given up on the ground floor to a large Refectory, and on the two upper floors to a magnificent room set apart for the Library and Disputation Hall. Between the wings on the North side there are two long porches on the second and third storeys, which may be used for open-air study and for recreation in wet weather. The brick walk around the whole house passes under the second-floor porch and serves a like purpose. When rain or cold makes the porches unavailable, the longer and side corridors are similarly utilized. Several windows illuminate the former, while three large end windows give abundant light and air to the latter on the East side.

Compared with the houses existing then in the States, Woodstock College was a magnificent home of learning, and all were impressed with its size, dignity and importance, especially after the inspiring words of Fathers Keller and Mazzella. The quarters of the Scholastics up to that time were partial and insignificant. Here was a spacious home, almost a palatial home, for the students in Philosophy and Theology, and it was reserved for them alone. Verily Father Keller was right: *sapientia aedificavit sibi domum.*

The attic probably received no visitors that day, though it was supremely useful, even from the first. Here were placed two huge tanks, one at each end, stoutly supported and capable of containing several thousand gallons of water. Springs on the property supplied the drinking water, and the rills flowing from the quarry and laundry moved a wheel and force pump to send it to the top of the house. When the power ran low, as it was apt to do in Summer and Autumn, the grey mule, Catharina, was condemned to the tread-mill, and by her gravity was made to help the wheel pumping. In course of time, horse sense, inherited by Catharina from one side of her family tree, or the scientific spirit prevalent in the air about the College, taught her that by planting one hoof

firmly on a cleat, and pressing strongly against the fixed side of the tread-mill, she could brake the machine and win a surreptitious rest, even before the noon hour. Alas, there was no rest for the wicked. Brother Hill discovered the trick of the grafting mule, and an efficient remedy. A young Senegambian, Marshall by name, with five appetites a day, generally running tandem, but sometimes two abreast, for unlimited potatoes and gravy, was willing to lie in the shade of a tree and rise up, as occasion required, to give a resounding whack to the tricky mule.

Passing from the extreme top to the basement of the building we find a solid stone and brick separation between alternate rooms from foundation to garret, with a large double chimney serving both as a ventilator and a smoke conduit. In cold weather, when window and door or fanlight could not be left open at the same time, it was possible, by opening a small metal door in the chimney of each room, to secure a fair amount of ventilation in addition to what was caused by the fire in the stove. A lighter partition separated the rooms on the other side. In this way it was possible, with little trouble, to enlarge class-rooms or recreation rooms by removing a light partition.

The absence of large rooms for classes and recreation was the chief point of adverse criticism on the opening and afterwards, though to Father Sestini it seemed to be hypercriticism. He had planned the rooms on the Georgetown scale, with provision for enlargement as above; but he had never anticipated a class of seventy or eighty men, as he witnessed before he died. His Museum had to be turned into a classroom for the Theologians, while the incipient Museum was transferred to what was first used as a class room in Dogma, the room opposite the parlor on the ground floor near the main entrance.

The kitchen seems to be an excrescence, an afterthought, though it was constructed at the same time as the main building. The brick store room attached to the kitchen was certainly an afterthought and a later construction. Both, however, are conveniently situated, though cramped under present conditions.

CHAPTER IV

FIRST STAFF

Laudemus viros gloriosos et parentes nostros
in generatione sua.

It is scarcely necessary to say that four walls, spacious grounds, noble architecture, or even a princely endowment cannot make a College. Study Girard College as a proof of that thesis. Woodstock has the four walls and little else. Its chief material endowment was a heavy debt to be liquidated by the Province, not by the Corporation, whose only revenue was the produce of its farms and the modest contributions made for the support and tuition of students from other provinces: contributions entirely inadequate, if compared with the rate of secular institutions. But Woodstock had, what no merely secular college or university ever has, a splendidly gifted and thoroughly trained body of instructors, whose whole life and aspirations, without salary or hope of earthly reward, were devoted to the training, mental and spiritual, of their charge. They were impelled not by any human ambition, but by personal love for God and zeal to extend the Kingdom of Christ through the lives, words and works of their pupils. They were the real Makers of Woodstock, and so some account of them is imperative in the chronicles of the College.

First in order of dignity, if we start from the opening, comes Father Keller, of whom something has been said already. In his inaugural address to the Community, he set the pace which Woodstock has been striving to follow during fifty years. Though he did no actual teaching, his advice, experience and saintly maxims were an inspiration both to Professors and to Students. His words were no perfunctory discharge of a duty, but an outpouring of his devoted heart; sentiments that sought expression, not only during his annual visitations, but whenever he could do so without seeming to supplant others to

whom the spiritual training was entrusted. Whenever there was any function, grave or gay, whenever any dignitary honored us with a visit, or any blessing was to be performed of more than usual solemnity, such as the blessing of the statue of the Sacred Heart, the corner stone of the Mortuary Chapel, or the Grotto of Lourdes, there was Father Keller to add dignity to the occasion. He came regularly to the Public Disputations, and sometimes to the Renovation of Vows. Between times, whenever his duties did not call him on a vacation, he was apt to put in an appearance every week. His interest in Woodstock never flagged from the opening day to his laying down his office as Provincial on the 8th of May, 1877. On his return as Rector, Dec. 8th, 1881, his interest was increased, if possible, and by word and example he incited to solid virtue and hard work. His selection as Procurator to Fiesole in 1883, and his detention there as Assistant for the English-speaking Provinces were painful to his humility and a loss to those whom he had left behind. (See WOODSTOCK LETTERS, Vol. 15. p. 125.)

To Father Paresce, the first Rector, more than to any man, we owe the erection of Woodstock. Throughout his whole term of eight years as Provincial, the Scholastics' need was before his mind and occupied his most serious thoughts. It was a proud day for him when, at last, the house was ready for occupation, and he was placed at its head. He did much for the Province when his tact enabled it to escape the many possible complications of the Civil War; he did much more for it and the whole country when he prepared an abode for Sacred Learning, second to none in the Society. His pride did not show on his imperturbable face, which seemed beyond the reach of any human passion, and in his heart personal exaltation had no share. He had long and conscientiously labored for God's honor, and could not be ignorant that he was best fitted to direct aright the first uncertain steps of the nascent institution. He best knew all the Professors, he alone knew all the Scholastics of the Province, and he was looked upon as a model and a Father by Subjects and Superiors. He had so far won the confidence of Super-

iors, that from the time of his Tertianship he was Rector and Master of Novices up to his appointment as Provincial. He was vigorous enough to bear the burden of a new Community, experienced enough to direct it, and zealous enough to devote his last days to shaping an instrument most potent for the promotion of the greater glory of God. He was glad in his soul to have the privilege of consecrating his declining years to the most fruitful work for God's honor in the United States.

Though in appearance cold and distant, he knew how to attract the student body, and liked to have them come to discuss with him their trials and successes. He was kind, patient, fatherly and interested in all that went on, whether of a general or particular nature. He often gave conferences in common, and was ever ready for a private interview. But whether in public or private, while suave and gentle, he was a lover of religious discipline and exacted its observance. Nor was his task difficult. If for no higher motive, the men would not willingly give him pain by ignoring rules and regulations.

While he was saying the Community Mass, September 10th, 1874, he seemed to suffer a slight stroke, to lose his memory for a time, though he was able to continue and conclude the Mass. During the day he got worse, and had to keep to his room for over a week. He left for a change as soon as he regained strength enough, but returned for his feast on October 2. He knew what a disappointment it would be to the Scholastics to celebrate it in his absence, and he himself would miss very much the family gathering and fusion after supper. He came for a few days and then left for St. Louis and New Orleans in search of a milder climate and renewed health. On his return to the Province he visited Woodstock as often as he passed the neighborhood. He was able to discharge for a time the duty of Spiritual Father at Georgetown. Then he paid a visit to Europe, and on his return was appointed Spiritual Father at Woodstock. If any place could fortify him against his disease, it should be that which was the crowning effort of his successful life.

Heart trouble, which accompanied him from youth, seemed to keep death always before his mind, so that he had the appearance of one in prayer before the Blessed

Sacrament. The final stroke came on April 8th, 1879, and the next day he died. His funeral was attended by a larger number of Jesuits than he anticipated would ever exist in any house of Ours in the United States; and on that morning many a prayer of gratitude went forth to God for the House of Studies, and many a petition for the eternal repose of the Founder of Woodstock. Had he lived a few months longer, he might have read the Brief of Leo XIII, issued in approbation and praise of the studies of Woodstock; he might have heard the summons of Father Beckx calling Fr. Mazzella to Rome in order to occupy, at the Roman College, the chair of Theology which had been previously filled by the immortal Cardinal Franzelin.

Father Camillus Mazzella was a big man, physically and intellectually. His countenance was serene and benevolent, and a mirror of the serious thoughts that were habitually harbored in his mind. His voice was low and muffled, so that he was not easily understood save by those who were close to him and accustomed to his pronunciation. He looked like a tower of orthodoxy, always seeking truth for its own sake, always following in the footsteps of approved leaders, and taking but little account of men who are generally wrong but sometimes right. He would have been deemed narrow-minded by those whose mission it is to discover the occasional grain of truth to be found in every bushel of error. He had time for nothing but the truth, and he would not dissipate the time of his pupils in consideration of anything but the truth. The clearness with which he grasped his matter is manifested in his *Status Quaestionis* before his dogmatic propositions. His hearers sometimes missed that same thoroughness in his proofs which charmed them in his introductions. But to his mind, heaping up or development of proofs was unnecessary when one knew exactly what was to be demonstrated. In examinations he passed so rapidly from statement to objection, from objection to proof, and back again to statement and objection that the victim of the intellectual scrutiny was apt to feel as if he were talking nonsense to his great examiner. But there was nothing in the eye or countenance of Fr. Mazzella to betray his judgement. He was

kind and patient, but inscrutable. However, each man was persuaded that nothing was dearer to Fr. Mazzella's heart than the success of the Students, and nothing could disturb his equanimity sooner than to neglect any opportunity of realizing the hopes of the Society in assigning men to the study of Philosophy and Theology.

If he looked for any earthly reward for his labors, he certainly received it when Leo XIII, by a Brief, set the seal of his approval on the teaching at Woodstock, and in particular on the writings of the Professors of Dogma; and again when he was summoned to Rome to fill the place of Cardinal Franzelin; and finally when he himself received the Cardinal's hat. His death on March 26th, 1900, crowned a long and useful career in the service of education and the Church. Woodstock owes and gladly acknowledges her immense debt to his administration for ten years as first Prefect of Studies and first Professor of Dogma.

Father Mazzella's colleague in Theology was Father Maldonado of the Province of Castile. Liberalism or Freemasonry had gained the upper hand time and again in the Peninsula, and consequently persecution of the Church and expulsion of Jesuits ensued as a matter of course. He entered the Society in 1831, and in 1834 he barely escaped the massacre of Jesuits and other Religious which took place in Madrid in the name of Liberty, Equality and Fraternity. On our expulsion from Spain, Father Maldonado was sent to Naples, where he completed his Philosophy, taught four years, and spent as many more at Theology. He passed his *examen ad gradum* in 1846, in time to accept the chair of Dogma in the Seminary at Fordham, which Bishop Hughes entrusted to the Society. On the completion of a begging tour in Mexico, he returned in time to make a truncated Tertianship in Frederick, Md., under the direction of Fr. Felix Cicateri, with Father Paresce as Rector. Here began the lifelong intimacy and affection between the future Rector of Woodstock and the future Professor of Evening Dogma. He returned to Fordham for a year, to be recalled to his native land when the clouds of persecution rolled by for a time. But it was only a rift in the clouds. One house of the Society, and only one, was allowed in Spain, that

of Loyola. There Father Maldonado taught. But growing numbers made Loyola inadequate, and so the Scholastics were sent to Laval, France, whither the Professor of Theology followed them, and where he remained three years. In 1857 a grand Central Seminary was opened at Salamanca, and Fr. Maldonado was chosen to teach Theology and govern Ours, who were permitted an entrance once more. For eleven years he presided in the chair once occupied by the great Suarez, his idol and his model. In 1868 the Jesuits were expelled again, and after his duties as Procurator for his Province were finished in Rome, he had to seek occupation in France, England or elsewhere. His services were secured for Woodstock, and he came with pleasure to complete his life's work, to continue teaching and prepare his Theological writings for the press. He was Spiritual Father during the first year and taught Dogma for three.

A mysterious cholera took him away July 24, 1872. One who never saw more of him than his coffined body, who never witnessed the fire of his eye, the genial smile of his countenance or the quick, nervous movements of his small body, can do no more than refer the inquirer to the appreciation of him to be found in the WOODSTOCK LETTERS (Vol. I. p. 194), and quote the simple but heartfelt comment of the Philosophers' Diary: "Woodstock's treasure is gone . . . His death is an irreparable loss to our Province."

The Short Course and Moral Theology were under the care of Father Schemmel in the opening year. His long training and studious habits as well as his retiring disposition rendered him an ideal occupant of those chairs. He had made four years of Theology in Strasburg, in which diocese he was born in 1817. He added a fifth year in private study at the home of his Bishop. He passed over nine years in the ministry as Curate, when, finding himself called to the Religious Life, he entered the Society and took his vows in Paris, August, 1852. He reviewed his Theology for a year at Laval, and passed his *examen ad gradum* at its close. Straightway he was sent to Fordham, N. Y., where for five years he taught Theology, Scripture, Hebrew and Philosophy. For five years more

he was Professor of Philosophy in Montreal, after which he returned to Fordham.

He spent five years in all at Woodstock, interrupted by a period of two years either of teaching Philosophy at Fordham or *Operarius* at St. Francis Xavier's, varied by several months of sickness at St. Vincent's Hospital. After his recovery he returned to Woodstock to teach Ecclesiastical History for one year and the Short Course for another. The remainder of his days he passed in parish work in New York, and died there July 9th, 1888.

He was short in stature, so short that he needed a stool as a support for his feet in teaching. But what he lacked in height was abundantly supplied in girth. He had a large head, a florid face with shining skin, and a low voice which he was very chary in using out of the class-room. He was extremely timid in manner, with the air of one apologizing for being alive. He was remarkably clear in his expositions and explanations of the difficulties proposed to him. The various branches he taught both here and elsewhere are an eloquent proof of his mental equipment.

Father Aemilio de Augustinis, a Neapolitan of the Province of Naples, entered the Society at the age of 26, after he had made a course of Law and become a practitioner. He took his final vows on February 2nd, 1869, and shortly after left for Georgetown, D. C., but not in time to do any teaching during the remainder of the year. He was the first Professor sent to Woodstock in answer to Father Paresce's request to the Provincial of Naples to depute some Professors for the projected Scholasticate. In the opening year he taught Sacred Scripture and took charge of the Library, a complicated task in the beginning. In the next two years he was Professor of Ethics in the new Third Year, and was appointed Spiritual Father in succession to Father Maldonado, at the same time retaining charge of the Library up to 1872, when he handed it over to Father Keating. After the death of Father Maldonado he taught Evening Dogma, and kept it as long as he remained at the College. When the printing office showed signs of vitality by issuing the Woodstock Letters and called for a patron, Father de Augustinis gave

CARDINAL CAMILLUS MAZZELLA
(1833-1900)
PROFESSOR OF DOGMA AND FIRST PREFECT OF STUDIES AT WOODSTOCK

it the sanction of his name, and won approbation for his patronage. He resigned the post in 1877, only to enter on one of more importance.

The nucleus of a Mission had been formed in Elysville, mainly through the efforts of Father Van Krevel, a student of Theology. When he left, Fr. de Augustinis took charge, and, much to the surprise of everybody, he obtained a building lot for a church and a contribution of 750 dollars from Mr. Gary, the owner of the village. Somehow the little church of St. Stanislaus was built and dedicated.* With no small inconvenience to himself, Father de Augustinis served the new parish.

Fr. de Augustinis was a little man, quick, nervous, energetic, a good speaker, if not an orator, full of action in his lectures and generally clear in his expositions. He laid no claim to the dangerous gift of originality in Theology, for originality bordered too closely on the precipice of heresy to suit his mind. As heir to two and one-half millenniums of civilization, accustomed to the beauties of

*Note.—On the evening of Friday, September the twenty-third, 1926, St. Stanislaus' Church in Alberton, a familiar landmark to all former Woodstockians, was completely destroyed by fire. Only the walls were left standing as mute memorials of well-nigh fifty years of service to the poor mill people of Alberton. The fire was caused by lightning, which struck the Church during a series of severe thunderstorms. Due to the peculiar location of the building, it was some time before the fire was discovered. The Catonsville fire department responded to an alarm, but found it impossible to run a hose line up the steep hill. With this obstacle in mind, the people of the vicinity did their best to save what they could; and strange to say, despite the fact that the fire had started over the Sacristy, all the sacred vessels were saved together with the vestments and a children's library. In a word, everything portable except the benches and the organ was rescued from the flames. Real heroism on the part of a young girl of thirteen years, coupled with the efforts of two non-Catholics acting under her direction, is responsible for most of the salvaging work. Because of poor telephone connection resulting from the storm, news of the fire did not reach Woodstock until near eight o'clock, almost two hours after the edifice had been struck. Immediately the Pastor, the Rev. Herbert J. Parker, S. J., went down to the Mission, only to find the Church in ruins, a total loss save for the portable property. Mass and Sunday School are now held in the Town Hall, which Mr. Webb, the manager of the mill, has kindly loaned to Fr. Parker. The new Church will be ready for Christmas, 1926.

In two more years St. Stanislaus' Church would have celebrated its Golden Jubilee. Fifty-four years ago, when first the mission was established, services were held in a place familiarly known to Woodstockians past and present as Jew Bottom. Three years later Mass and Sunday School were held in the house of a Mr. Meehan, a teacher in the public school at Alberton, then known as Elysville. The building of a Church a few years afterwards was made possible by a grant of land and a splendid donation on the part of the Gary Manufacturing Company, who own practically all of Alberton: land, mill and houses. Thus it is that Alberton has enjoyed a good substantial stone Church for so many years. During its long years of service to the Community the Church has had many eminent Pastors drawn from the Woodstock faculty.

architecture, scenery and climate of Naples, he never seemed to come into complete sympathy with his new home. The crudities of a new land, a new settlement, a new house, the extremely unconventional garb of the Scholastics as they wandered through the woods, tramped over mud roads or attempted to row amid rocks in the river, must have sorely tried his fastidious tastes. It was all so unlike "bella Napoli." It certainly was. The transformation he would wish to make in dress and action was hopeless and impossible. He must have been glad when his appointment to the Committee of Studies called him back to Italy, and his selection as Professor of Theology at the Gregorian University brought him to Rome and to the side of Father Mazzella once more. However, he did not leave us without carrying off a conviction of our gratitude and appreciation of his virtues, and particularly of his charity and of his labors in our behalf. For a just account of his life, studies and merits, see *Woodstock Letters* (Vol. XXIX. p. 309.)

The patriarch of the first Woodstock faculty was Fr. Joseph L. Duverney. He was a French Swiss, who was admitted to the Society in 1825, and on account of his talents and knowledge was appointed after his ordination to teach the Sacred Sciences. Before the outbreak of the Revolution and the expulsion of Ours from Switzerland, he had already taken steps to leave his native land and come to America. In company with Fr. Bague, a fellow-countryman, Fr. Brocard, a former Provincial in Switzerland and now appointed Provincial of Maryland, and Fr. Thomas Mulledy, returning from the Congregation of Procurators, he set sail from France and landed in America in January, 1848. He took over the class of Dogma taught by Fr. Samuel Mulledy, thus leaving the other free to teach Rhetoric. With the exception of a few years spent in the ministry at St. Joseph's in Philadelphia, his whole career up to his coming to Woodstock was passed in the Scholasticates of Georgetown, Fordham and Boston, as Professor of Dogma, Scripture and Hebrew, according as the occasion demanded. After one year in Woodstock Fr. Duverney spent three in Georgetown as Spiritual Father and teacher of Moral for a few who were studying there privately. The remainder of his days was

passed in Frederick as Spiritual Father to the Juniors and teacher of a Latin class for the Novices. There he died on November 14th, 1878, much regretted by all who came in contact with him. Manifestations of Conscience he heard seated on one end of his trunk, with the Junior perched on the other. His smiling face and little soft laugh speedily dispelled any vestige of anxiety or trouble. In his presence the Religious Life was a holiday, discipline a matter of course, and hard work a duty and a privilege.

He was undersized, of spare body, with thin, handsome face, on which dwelt a perpetual smile. He was a prodigious reader, and in many languages, French, German, English, Latin and Greek. If there had been a Hebrew novel, he would, without doubt, have read that too; for he managed to read Spanish and Italian, without becoming master of them as he was of the other tongues. The young men in Woodstock and Frederick were often amused to see him pause in his reading, as he walked up and down the corridors, and indulge in a silent laugh. His trained mind found absurdities in almost all that he read, while a truth well put afforded him keen pleasure.

Father Aloysius Valente was the fourth Professor sent to us by the Provincial of Naples in response to the appeal made by Father Paresce. He entered the Society in 1855, finished the preparation for his life's work in France, took his last vows on the 2nd of February, 1869, and with Father de Augustinis set sail for America. He arrived in Georgetown too late for teaching, but in time to learn English, which he succeeded in doing very well. He came to Woodstock for the opening, and received for his field of operations the Second Year of Metaphysics. There being no Third Year, it was the highest class in Philosophy. After the departure of Father Cichi for California, the classes of Physics and Chemistry fell to Father Valente for five years. Four more years were spent at Philosophy, two in the First Year, and one in each of the others. In all his teaching, both of Natural Science and Philosophy, not only was he Catholic and orthodox, but also Scholastic and Thomistic. To him St. Thomas was a fifth Evangelist, and even his terminology was borrowed from the Angelic Doctor. Some recall yet one of his these-

for the First Year Examination in 1876: "*In omni eo quod est citra primum aliud est esse et id quod est.*" There were others which sounded more cryptic still, but which were clear enough with his explanations and proofs. After ten years in Woodstock he worked for one year in the Gesu parish under Father Villiger, and taught a few boys who were anxious to make a beginning in Latin and Greek, with a view to studying for the Society or the Priesthood. After that he set sail for Europe, having been called back to teach in Italy. He died in Mariglianо (Caserta) August 6th, 1888. Outside of his class, he had but little intercourse with the Scholastics, and even with the Fathers he mingled but seldom, except in the ordinary recreations. His time was spent with his books, or with his experiments when he taught Science. Such close application made it necessary for him to find a change of occupation. He was of medium height, spare of build, sharp of features and with a high-pitched voice, which, under the excitement of driving home an argument, became almost a scream. In the short period of his parochial labors he was a devoted worker, and was remembered with affection by those who had recourse to his ministry.

Father Dominic Pantanella, now (1919) the sole survivor of the original faculty of Woodstock, came to Georgetown with Father Mazzella in 1867. He was born in Arpino, the birthplace of Cicero, and claimed, by right of birth, oratorical powers like his fellow citizen of the dying Roman Republic. He certainly could claim powers of blarney, if not of oratory, and these he used to good purpose in getting contributions for the adornment of Woodstock's grounds when, at last, systematic efforts were made to cover the nakedness of our hill and bring out its latent beauties. He was slightly above the middle height, well proportioned, quick and nervous in action, rapid in utterance, with dark eyes which penetrated into one's marrow, sparkling with benevolence and wit rather than with hostile criticism. He had a gift of clearness that was marvelous, and an unequaled power of illustration both grave and gay, utilized to the fullest extent in his lectures. Though a great sufferer from headaches, he worked hard in preparing his lectures. Even after

years spent in teaching a subject, he devoted regularly five hours to preparation for every class. He must have represented to himself among his hearers every grade of intellect from "stupidissimus George", who drove his grey mule, to St. Thomas Aquinas, and imagined every difficulty that could be proposed, or could cloud the mind of a pupil. The result was perfectly satisfying to his audience.

He claimed no superiority in mind over the average of his class, rather he strongly disclaimed any such superiority; but he did claim a superiority over even Father Mazzella himself in explaining the latter's text-books, and those who sat under both allowed the claim. In developing a difficult question he had almost a fierce look on his face, to be often dispelled by a flashing smile as some comic illustration crossed his mind. The smile developed into a grin when the illustration was communicated to the class and effected its purpose. One always knew when some difficult point was at hand by his preparation for it by some joke, and the more absurd the better. After the laugh one was better able to listen and understand. He spent thirteen years on our hill; teaching Philosophy nine years and, after Fr. Mazzella left, four years of Morning Dogma. When he was called away to Denver in December, 1882, he received such an ovation as probably no one ever received there before or since. The feelings of the men were well expressed in prose and poetry and reached the mark. In his reply, Fr. Pantanella had the audience most of the time convulsed with laughter, while he himself alternated smiles with tears. God has still preserved him, though with impaired hearing, in all his pristine clearness of mind.*

Father Cichi, a member of the Turin Province, spent but one year in Woodstock. He had taught Physics and Chemistry for two years in Georgetown, and with other Professors came for the opening of the new Scholasticate. He had fourteen in his class, of whom one still survives. His matter being a subordinate to the all-important Philosophy, he had no chance to display his learning in public. In after years he was spoken of as eminent in his

*Father Pantanella died at Denver, Colo., May 24, 1922, at the age of ninety-one.

branch of study, and was continued at it in California, whither he was called in 1870.

To pay a proper tribute to the Professors who launched Woodstock on its sacred course would require a volume instead of a few pages. They were eminent men, pious men and entirely devoted men. They bore with exemplary patience the privations of pioneers and the obscurity of hermits, the seeming indifference in some cases on the part of pupils to the importance of deep study in Philosophy and the Sacred Sciences. But they persevered, and most of them lived long enough to see their efforts crowned with success. They taught us how to study and eventually how to teach. We may have had at times men as learned as our teachers, we may have had also men as clear in exposition and proof; but if so, we owe that success to our first teachers. Father Keller was a prophet when he told the Professors:– *Ad vos illi coronas different victoriarum suarum; ad pedes vestros spolia deponent ex hostibus rapta.*

The lot of an exile is not pleasant, nor can its hardships be appreciated to the full except by one who has had the experience. We are so well satisfied with our country and surroundings that we fail to appreciate the feelings of the stranger amongst us. But in imagination transport yourself to Russia or Poland, to Mexico or Brazil, or even to Australia or South Africa, where the language will be no trial, and strive to realize the hardships of an unknown tongue, of a different climate, different food, different ideas and customs. How often you would long for "God's country"! Our first teachers all left "God's country" with lovely sea and sky and mountain, to come amongst us, to endure a trying climate, to learn a "barbarous" language, and to put up with unwonted food. They were cut off from home, banished to the edge of a wild forest, prevented from intercourse with the world, and robbed of the applause to which their talents and attainments were entitled. They had everything to lose and nothing to gain; yet they willingly and cheerfully made the sacrifice although they realized that the extent of that sacrifice was often neither appreciated nor understood.

CHAPTER V

GETTING DOWN TO WORK

Bonitatem et disciplinam et scientiam doce me.

Friday, September the 24th, the first day after the solemn dedication of Woodstock, was a busy one for all concerned. Much sweeping and tidying and arranging were necessary in public quarters, such as corridors, recreation and class-rooms, as also in each one's private room. Trunks had to be unpacked and clothes stowed away. The first operation was easy enough, but the second was a more serious problem. There were no clothes presses, and would not be for many a day, even were the carpenter a more rapid worker than he was. Each one was to make provision for himself, and wonderful were the devices employed. There were chairs and desks enough for all except in the Refectory, where long forms were used instead. The tables were ranged lengthwise along both walls, and plates, etc., set on one side or both according to the number to be accommodated, just like the Professors' tables at the present time. These have maintained their place and their usefulness during Woodstock's half century. The Professors had chairs instead of benches, because they came to breakfast at different times and because, being much older, they could not so well find a place by moving a half-filled bench, or by climbing over it if it proved too heavy. A step-ladder would have been necessary for Father Schemmel to perform that feat.

The Scholastics were busily engaged next day in arranging the Library and transferring books that were necessary and available. It seems the shelves were not ready, and so many books remained still stored away in the same boxes in which they had been shipped from Georgetown, Fordham and Europe. Class books were distributed to all the Scholastics, and now men could begin to feel that they were students in a house of Higher Studies.

This feeling was emphasized at 7 o'clock in the evening when Father Paresce gave an instruction to the Scholastics. He proclaimed a separation of Philosophers from Theologians, insisting on the observance of silence as a matter of discipline, and a necessity for doing hard and profitable work.

Sunday the 26th was a sacred and profane Sabbath. There was no work of any kind, of course, and there was silence in the house except during recreation, though an hour in the morning and two hours in the afternoon were allowed for talk outside the house. There was reading at table for the first time, and Benediction at 6 P. M., during which the Litany of the Blessed Virgin was sung, chanted alternately by the choir and Community. Everything was in good order for the *Schola Brevis* on Monday.

If September the 24th was the birthday of Woodstock, Monday the 27th, anniversary of the Confirmation of the Society, might be called the day of its Baptism. It began with the taking of the First Vows by Fathers Aarts, Driessen and Van der Eerden, three Belgian Novices sent from Missouri to Woodstock to review their Theology. It was an auspicious beginning and gave much pleasure to the Community. Mr. Jeremiah O'Connor outdid himself in decorating the Refectory to honor the brave Belgians who came out with Fr. de Smet to bring the light of the Gospel to our aborigines. After the inaugural address to all the Scholastics made on Thursday, *Schola Brevis* at 9 A. M. was a matter of routine and of short duration, as recreation was granted from 10 to 12 in the morning. Of course, there was talk at dinner, chaffing about the difficulties of the new studies, and a holiday in the afternoon. The First Vows, the anniversary and the occasion—all called for a walk or a talk about the grounds, and the call was answered cordially. Men were eager to do some private explorations in the country and in the neighboring woods, and availed themselves gladly of every opportunity to fare abroad whenever the weather permitted. They would not be able to go far during the forty-five minutes allowed after class, and so they explored enthusiastically on holidays and on Thursday mornings when a tramp of four hours was possible.

In the first week there were practically two holidays and four class days. The humdrum life had begun, and not much variety could be expected until the Christmas vacations; but the unexpected is apt to happen at any moment, and one can never tell when a comedy or a tragedy is near. The month of October began on Friday, and there was exposition during Mass and Holy Communion according to the agreement of the Provincials. Next day, Saturday, the name day of the Rector, Angelo Paresce, passed off tamely enough with class in the morning and recreation in the afternoon.

Sunday the 3rd was intended to be the opening day of our Chapel for the laity, but the laity did not come. It rained. That did not augur well for the fervor of the few Woodstock Catholics. The Scholastics did not much mind; it did not concern them. But they did mind not being able to spend the noon hour in tramping the brick walk around the house. And much more after several hours of hard study did they mind not being able to take a long walk out into the country. It rained, and such rain all day and all night! It seemed as if the heavens were a sieve, allowing the waters above the earth to join at will the tumultuous waters beneath. The combination was too much for the bridge connecting the north bank of the Patapsco with the south. The wooden structure floated down stream, whole at first, in parts later, and has not been located yet. Nothing but the piers was left standing. A swirling torrent covered the country road and flowed over our meadow to the depth of over three feet. That might seem romantic, but it should not concern a Philosopher, much less a grave Theologian. However, both Philosopher and Theologian, and particularly Father Gockelin, were concerned when no train came in the morning with the daily supply of bread and meat. A stretch of track had been inundated and torn up, presumably at Hollowfield, well named. The Patapsco had repeated, on a minor scale, the pranks of the preceding year, and left us without communication with the city for three days. Ham and eggs replaced beef for one meal, and crackers proved a substitute for bread. On the second day, a neighbor supplied beef, doubtless on the hoof, as Woodstock families were not stocked with sup-

plies of fresh meat to satisfy over seventy persons. Biscuit and corn-bread helped to fortify the fresh meat, if it needed any additional strength.

When the waters abated somewhat, it was possible to cross by a ford just below the bridge, and a hastily constructed swinging foot bridge afforded a passage higher up. Meantime a flat-bottomed boat or scow gave a risky transit to those who had need of communication with the village, and who feared the swaying foot bridge. It took the County Commissioners a long time to determine on replacing the vanished bridge. On a tour of inspection they visited the College and dined with the Community. It took them over two years before they began a new bridge, October 30th, 1871; but it took a very short time for the Patapsco to sweep it away. Again a successor was put in its place, and again it was carried off. Finally it dawned on the engineers that it would be a good plan to raise the piers, and to use iron as far as possible for a final experiment. The experiment proved successful. The river has risen many a time since, and tried to demolish the iron structure. One flood in 1899 came within four inches of the floor, but it was forced to flow on. So far the bridge has frustrated all destructive effort.

Though the Catholics of the neighborhood were not able to come to our Chapel for Mass on the day appointed for the establishment of a new parish, they did come a week later, the feast of St. Francis Borgia. Mass was said at 9 o'clock, and a sermon was preached by the Minister, Fr. Gockeln, who took upon himself the spiritual care of the laity, as well as the temporal care of the Community. The choir of Scholastics sang during the Mass, though without instrumental accompaniment. Even so, the singing must have been a surprise to any who were gifted with an ear for music. In the congregation there were about thirty-five persons, a grain of mustard-seed destined to sprout into many branches in days to come. It was a relief to Father Gockeln, who had spent many fruitful years in the ministry, with many more yet hidden in the womb of the future, to be able to do something more spiritual than dispensing permissions, shoestrings and culpas in the prime of his efficiency. It was a

gratification, with his flow of words in many languages, to be able to make God the subject of his talk to those who had few occasions to hear anything about God.

The beginning of the second week in October, Monday the 11th, saw the curriculum in full running order for the first time. Hebrew and Scripture classes were begun, as also circles. Preaching in the Refectory and *toni* began the day before. The gait that has lasted for fifty years was struck for the first time, not to be interrupted except by repetitions or vacations. The pace was a rapid one for the many, who were determined to do all that was expected of them. The few who fell behind in the stride ultimately left us; some sooner, others later. If they ever had the spirit of study and the religious spirit, which includes it, they lost it in the long years of teaching and prefecting before entering the course of Philosophy.

The solid working week was broken regularly by the Thursday holiday, and irregularly by some great feast in the Society or in the Church. These extraordinary breaks were defined by the Provincial Superiors at the opening, yet in such a way as to leave some latitude for health's sake; v. g., after an enforced confinement within doors of two weeks. The holiday was spent by the majority in walking, in exploring the neighborhood for curiosities natural or artificial. The list of such was very soon exhausted, and ere long those who were not wedded to the walk for its own sake as a form of exercise, began to look around for a substitute. They found it at the door. The erection of such a large building naturally left behind a vast number of relics, stones, chips of granite, broken brick, laths, pieces of slate, debris of every kind. Much of this still remained, for the influx of so many students and their urgent demands for everything from pins and pens to books and beds kept everybody busy for weeks, and left but little time for aesthetic requirements. It was far more important to satisfy 77 healthy appetites after the flood than to remove the offending debris from the front door. However, as the days became cooler and the waters subsided, work was substituted for walks in the afternoon of October 7th, at least for those who preferred work to walks. There was much spoil to be removed, and there was unlimited space

to receive it to the southeast of the house. Wheelbarrows and shovels were in demand, with plenty of willing hands to use them, and soon a more cheering aspect was unfolded before the eyes from the front door; but very much still remained to be done. A parterre and a lawn must be provided, both entailing much labor in the future. But that must be reserved for the Spring and for many coming Springs.

On October 19th, the first installment of stoves came, and they were put in place in the various rooms as far as the supply would go. It was the first announcement of coming cold and it set men a-thinking. There were many skaters, especially among the arrivals from Canada, New York and New England, and these naturally looked around for some means to gratify their taste in the most royal of sports and most graceful and exhilarating form of exercise. But where could they get the necessary sheet of ice? A rampant river in any cold is unsatisfactory; and even should the waters subside to a sluggish flow, the cold might be insufficient in the inconstant climate of Maryland to afford the necessary thickness of ice. For practical reasons the same thoughts occupied the mind of Father Minister. He would need much ice for the proper preservation of provisions, and for a cooler drink in July than could flow from the tanks beneath the roof. Not wishing to rely on the river alone, he determined on an ice pond more accessible than the river, a determination that was cordially approved by the votaries of skating; and carried to success by their willing hands. On October 21st, a Thursday, they set to work on a level space of ground between the County road and the Laundry runlet, which had been used as a brick-yard for the making and burning of the bricks needed for the College. The clay to be worked up was found near at hand on the site of the present barn, and the water was supplied as needed by the runlet. The leveling necessary for the drying of the bricks was utilized by the Scholastics, was perfected and extended for a greater expanse, protecting banks were thrown up and the water was admitted at the earliest moment. The skaters wanted to profit by the first cold snap in order to reap the reward of their unwonted toil.

On the next day, the last addition was made to t Community in the person of Brother Camponi. Fresh from Naples, where he had been cook, he was a welcome addition in the eyes of the Italian Professors, as being a man who would bring a touch of home feeling to their modest meals. In the eyes of others, too, he was a distinguished acquisition; for had he not cooked for the King of Naples, at least on one occasion when the King honored the Fathers by sitting down at their table? Brother Camponi was a faithful worker, never sparing himself and always eager to please, at least when he could understand or make himself understood. He managed in the course of a quarter of a century, to pick up about a hundred words in English, which he used very sparingly, as he did his own peculiar form of the Neapolitan dialect. Had he lived long enough, he might have mastered the language of the country; but fate was against him. He was necessarily absent from recreation, and when he had any free time, Our Lord was waiting for him in the Chapel. There he could speak to his Master, and the Master understood his every word, spoken and unspoken.

Our Refectory on December 1st and 2nd ministered to a gathering such as it never held before and probably will never hold again. About seventy-five stalwart farmers gathered to raise the roof on our barn just ready to be put together. There was no machinery employed, but only muscle, as was usual in Maryland and Pennsylvania. The men worked under the direction of a Mr. Schmidt, the Architect, received no pay, but of course they had to be fed. Barn-raising is a neighborly act incumbent on all in the vicinity.

Two more improvements remain to be noticed. It was desirable to have a reliable indicator of the hours, audible and, and as far as possible, visible over the whole house. Accordingly, Brother Walch, who had shown his skill in making a four-faced clock for the steeple of St. John's Church in Frederick and for St. Aloysius' in Washington, was engaged to construct a clock to strike not only the hours and the quarters, but also to give a warning five minutes before the hour, and to show a face in each of the three floors. He had the clock finished by January, 1870, came to Woodstock with it on the 21st, and had it

in running order and striking regularly according to requirements by February 23. The mechanism was so complicated that he alone could get from it the desired results. Leaving out the parts necessary for marking the hours on the first and third floor, Brother Hill was able to regulate the clock satisfactorily on the second floor. Hence, that alone has been in use. Its loud strokes during the night hours have sometimes evoked strong expostulations from newcomers living on the second floor. But one can grow accustomed to the din.

Father Dennis O'Kane, Superior of St. Mary's at Boston, was present at the celebration in honor of St. Catherine, November 25th, and was so well pleased with his visit that he left one hundred dollars for a Chapel organ. The amount was not much in itself, but it was an inspiration to others to go and do likewise. An order was placed in Boston for an organ, and it was completed and shipped to Woodstock by June 10th, 1870. A builder came on the 14th to set it up, and his work was completed by Corpus Christi, June 16th; it was played for the people's Mass on that feast. The instrument was worthy of our magnificent quartette.

There is one item recorded by Fr. Frisbee in the Philosophers' Diary that may prove interesting, if not amusing, to his many surviving friends. He got the use of a watch for the first time on April 27th, 1870. How did he manage before the erection of the clock to ring the bell at the proper time? He certainly could not, under such circumstances, afford to captain the Woodstock Walkers' Club. A class-beadle, Mr. Doonan, about the same time, was jubilant over a similiar piece of good fortune. Such simplicity and rigid observance of poverty seem startling now when we see around us the rich and the poor, the black and white, the young and the old, possessing a time-piece of some kind. The world has changed much in fifty years.

CHAPTER VI

EMBELLISHMENT

Tibi haec arva rident.

When Father Felix Cicaterri penned these words for the base of the statue of the Sacred Heart, which was blessed the month before he died, he had in mind, not the view that met his eyes on the September morning when in company with many others he toddled up from the station to the College, but rather he took in what met his gaze when later he came as Spiritual Father. Standing at the large front door, as most visitors did, and lifting up his eyes in Scripture fashion, he had a pleasant, if restricted, view; because hills and forest everywhere limited his gaze. Lowering his eyes, he saw again trees to his right, growing to within 100 feet of the west wing and running around, with only an occasional break to the southeast. As far as his sight could reach, trees were ever in view, either in clumps or massed in woodland. And if he mounted to the top of the house, he would find still more and denser woods, and more far-reaching to the North and the West. This was Woodstock stocked with woods.

Dropping his eyes once more to what lay at his feet, there was as yet no smile on the face of the grounds. On the contrary, there was much still required to satisfy his taste. The debris and litter mentioned already had not yet been removed. The unkempt hill lay before him and a worse height behind. There was a moderate slope to his right, a comparatively level space in front, except for a low mound before the door (*aggere complanato*) and then a decline and a sharp plunge away from the house. On his left, after a hundred feet or less, he saw another plunge towards the southeast to the grotto, and a further slope away from the east wing of the building. Everywhere woods, all with a smile from the waving branches, but there was no smile about the unkempt hill, with an unmentionable name, or the irregular declines in every

direction. Behind the house, the view was even worse. Here there was a grin instead of a smile. First there was the summit of the rocky height, covered with trees and brushwood wherever either could find a foothold amid the quartz boulders; and next there were great pits within a few feet of the brick sidewalk, between the wings of the building. These had been used for mixing mortar for the masons and material for the plasterers. There was no road, as at present, there were no grass plots to rest the eye, there were many stones and rocks, and, in wet weather, mud everywhere. Neither in front nor in the rear were there any walks, though there was an apology for a road, over which the teamsters managed to haul their heavy loads of granite. By cutting into the hill here, and filling up there, and guarding against landslides in places, they were able to negotiate the hill, but slowly, laboriously and expensively. On the East, towards the County road, provision had been made for a grand boulevard by constructing parallel retaining walls of granite where a fill was necessary for a graded way. There was no grading done yet, and no filling for four years to come. At the western door of the cellar there was just space enough beyond the brick walk for a team to stand, but so rapid was the descent, there was no room for two teams to pass abreast. On the eastern side the case was better. For the sake of a possible lawn, the building was set as far west as the ground would allow.

If Fr. Cicaterri on the opening day could forecast the future and say, "*Tibi haec arva rident,*" the smile over the immediate neighborhood was entirely latent then, its place being taken even on the surface of the present lawn by brambles and briars and dense thickets of dogwood and laurel, which for years continued to supply material for walking sticks and canes and pipes to the expert whittlers in the College. Father Pantanella, the creator of Woodstock's charms, came fresh from the beauties which are visible from the south porch of the Old Building in Georgetown, took in the scene, and before going to his room after the guests had left, made the simple commentary: "*Aut studium aut suicidium.*" He was a young man then, had just taken his last vows, and had no

FATHER DOMINIC PANTANELLA (1831-1922)
THE "CREATOR OF WOODSTOCK'S BEAUTY"

thought of death, least of all self-sought. He scarcely anticipated any such fate for the students; yet he determined there and then, if the opportunity should present itself, to render the temptation as remote as possible by making the house and surroundings more attractive. He resolved, as far as obedience would allow, to bring out the smile where there was then no resting place. But his time had not yet come.

There was so much to be done that it was hard to know where to begin. However, one thing especially called for instant improvement: the removal of the debris from the immediate neighborhood of the house. To effect this the Scholastics lent willing hands; and as the hands were many, the work was made lighter and reached an end sooner. During the afternoon recreations and on holidays, bands of stalwarts were seen pushing wheelbarrows with more vim than skill, and dumping the contents wherever a fill was desirable. They commenced their work on October 7th, and kept at it as long as the weather remained favorable. In March work was resumed and continued until there were two plots suitable for a flower garden, one on each side of the road running round to the end of the wings. The soil was scarcely suited for the growth of flowers, but there was unlimited mold to be found in depressions in the neighboring woods. This was utilized with satisfactory results. By May the 18th, according to the diary, "The garden is beginning to get into shape". "They (the Theologians) began to plant the boxwood border". The boxwood was later removed, and a narrow flower bed alone bordered the grass plots.

Before waiting for the completion of the work on the two plots, another party set to work to remove the mound or hillock which stood in front of the entrance. That had to be wheeled but a short distance, as it was utilized in filling up the depression that ran down from the site of the statue to the grotto. Work was now going on at such a rate that some plan was needed for the improvements. Accordingly, Father Sestini and some of the Scholastics were engaged on April 28th in surveying and "laying out the front terrace." This expression

shows that the Bidellus of the Theologians (Mr. McGurk) had in mind the terrace of Holy Cross. With the lawn planned to take in all the level ground in front of the house and all that could be made level by cutting down and filling up, the work could go on intelligently and artistically.

With some levelling and a considerable amount of filling, a lawn of over an acre was secured for the front toward the West; but the rapid fall of the land on the eastern side made it impossible to extend the lawn equally towards the rising sun. When sufficient material for filling in and extending could not be got from elevations on the proposed lawn, it was obtained from behind the house This was composed of an easily worked clay bank against an overtopping ledge of pure quartz. Both portions, rising in height above the rail on the second porch, were utilized to the last cubic foot in building the various roads and paths and in filling up hollows around the house. A beautiful sward now replaces the unsightly hill. A mud walk ran around the lawn from the beginning of improvments; but as funds increased and more urgent work was completed, mud gave way to the more durable quartz and sand. When the lawn had assumed its present shape, a row of Norway spruce saplings was planted all around the walk, with rose bushes between the treelets to emphasize the border. Soon the bushes had to be removed as the trees spread out, and thinning had to be resorted to in the case of the trees themselves; and finally, as the branches began to encroach on the road, these, too, in the middle eighties had to be trimmed near the ground.

The center of the lawn was occupied by what used to be called "Fort Pantanella", a star-shaped elevation, well-sodded and sloped like the earth work of a fort. In the center of a brick foundation stood a huge ornamental cast-iron vase, painted green, to hold shrubs or flowers. Four smaller vases rested on points of the star, with still smaller ones supported by Angels between them, and for a time held plants around the central vase. In 1877 the vases were removed, as the flowers did not realize the expectations entertained of them in Summer,

while the empty vases in Winter were an eyesore. The present elm in the centre of the lawn was planted on the spot occupied by the large vase and directly over its brick foundation. When finally the "fort" itself was removed in 1886, the elm on its brick foundation was lowered with much difficulty to its present level.*

But with all the energy and good will of the Scholastics, the time allowed for work was insufficient to ensure that progress in beautifying which Superiors desired. Moreover, there were items in the plan drawn up by Mr. Jones, a landscape artist among the Theologians, which were beyond the powers of our men. There were broad and substantial roads to be constructed (besides many paths), there was a granite base for the statue of the Sacred Heart to be cut and placed in position, there was a Mortuary Chapel to be erected in the centre of the graveyard, and a granite wall and iron fence to surround it. There were two gates with their pillars to be set up, one at the bridge and the other by the County road beyond the cemetery. Muscle alone would not suffice for carrying out such a plan. Accordingly, Father Paresce, enriched by a present of 2,000 dollars from Father Lobo, proceeded to New York and secured a dozen stalwart Italians to carry out his plans. There were three stone cutters, some experts at the pick and shovel, splendid workmen when they were not gesticulating, and some with the Italian's unequalled eye for road building.

*When the semicircular lawn in front of the College was converted into tennis courts, the gigantic elm in the centre ceased to be an object of beauty for the players. While it may have protected them somewhat from a bleaching sun, it was rather a nuisance than a blessing as a general rule. It was ever more or less in the way, and in a few instances it caused serious accidents. Hence in the Spring of 1926 the authorities decided to remove it. But that proved to be a very difficult task. The tree kept pace with the growth of the College, and in a certain sense it typified the height and depth, the solidity and overshadowing influence of the Institution. The Scholastics worked strenuously with hatchet and saw, pickaxe and crowbar, spade and shovel, trying to remove it. Twice or thrice the aid of quarry men and dynamite was invoked. At length their combined efforts succeeded; but success in that case meant the removal of an old landmark admired by many generations. All regret its disappearance–all save the tennis players.

They were slow but thorough, were lodged in the basement of the College, and got their meals in one of the large rooms beneath the west end of the building. Their pay was good in their eyes, and their fare was better, so that they were a contented lot. Despite their shrill disputes and the apparent imminence of deadly quarrels, they were good-natured and satisfied, and sent home many fat money orders to their relatives in Basilicata or Calabria in the late Kingdom of Naples. Of course, some of the Fathers had to look after them and explain what was required of them. Father Pantanella was the chosen padrone, who thus became the author of Woodstock's beauties. He could understand the men and make himself understood by them. If he could not, nobody could. He had made his Novitiate in Naples, and had picked up enough of the dialect for practical purposes.

The stone-cutters erected a shed for themselves under the trees opposite the graveyard entrance, and worked there steadily for some years until there was nothing more to do. The base for the statue of the Sacred Heart first tried their skill, and next that of Our Lady on the site first occupied by the Brothers' little house. This was later transformed into a smithy, and removed in 1874 to a spot east of the White House. St. Joseph in his triangular plot in front of the east wing came next.

The general plan called for an oval parterre in front of the house, bisected by two broad paths running at right angles; one commencing at the front door and running around the lawn in a half ellipse to the Statue of the Blessed Virgin on the West, the other running East and West, parallel with the house. At their intersection a mound was left for the base of the Sacred Heart statue. About this circled the intersecting paths admitting the spectator to a close view of the statue and the inscriptions on its supporting column. Around the oval ran a road of the same width as the roads above mentioned. The four quarters of the ellipse were again bisected by a narrower path to reproduce the form of the plaza of St. Peter's in Rome.

All the paths were at first bordered by flower beds; but as the labor of caring for the flowers was too much for the Scholastics, even for the indefatigable industry of Mr.

Hayes, the lesser walks were obliterated and converted into sward, and finally the flower beds around the oval were sown in grass. Mr. Hayes, from his arrival in 1872 until his departure three years later, devoted every moment of his spare time to the care and adornment of the grounds. With his hands he built a hothouse behind the rear door, where the road runs at present. A double brick flue conducted the smoke and heat of a stove twice from end to end of the house, and gave warmth enough to preserve the plants from freezing in the coldest weather, but not without considerable attention during severe storms.

Volunteer workers aided Father Pantanella in giving the finishing touches to the oval and its many flower beds, to have it ready for the blessing of the statue on the Feast of the Sacred Heart in June. The statue was put in place on Friday, the 13th, 1873, and remained exposed to the gaze of all before the solemn blessing on Friday the 20th, the Feast of the Sacred Heart. On the 19th Father Provincial came from Baltimore and gave an instruction to the Community, who had observed the day as a fast day of devotion, and afterwards gave Benediction of the Blessed Sacrament at 6 P. M., during which he read a solemn Act of Consecration of the College to the Sacred Heart of Jesus. After Benediction the Community, bearing lighted candles and chanting the Litany of the Blessed Virgin, went processionally to the statue, Fr. Provincial accompanied by Fr. Rector and Fr. Sestini bringing up the rear. Standing in front Fr. Keller blessed the statue according to the ritual and then returned to the house. This is but a bare statement of a most serious and precious event in the history of Woodstock. Those who wish to penetrate the spirit of Father Keller and his solemn earnestness on an occasion anxiously awaited will be gratified by a perusal of his conference, to be found in the Woodstock Letters, (Vol. II. P. 235). He was now carrying out the recommendation made on the opening day, that devotion to the Sacred Heart should be recommended; he was now putting into execution the Memorial of his last visitation: "that Woodstock College should be specially consecrated to the Sacred Heart, that

its title in the Catalogue of the Province should be *Collegium Sacratissimi Cordis Jesu*, and that the Sacred Heart of Jesus should be considered as the Principal Patron and its Feast the Titular Feast of the College." A year and a half before this, the whole Province, as well as the whole Society, had been consecrated to the Sacred Heart (Jan. 14th, 1872,) but there was no house in the Province thus specially dedicated.

When the smithy was removed on May 28th, 1874, to its second home behind the house, room was left for Our Lady's statue where it now stands, as if to welcome our visitors to the sanctuary of the Sacred Heart. It had a temporary resting place on the West end of the oval, but as it detracted from the solitary dignity of our Lord's statue, its removal was necessary as soon as a proper site was made ready. Then all the space between Our Lady's knoll and the ice house was filled in during the early Fall of 1874, was planted with lawn grass, and in the following Spring it began to assume its present aspect. Late comers hurrying to their rooms from the river or the ball-alley shortened their trip by climbing the bank, making a straight path to the basement door. As the path so made was sure to remain, it was broadened and made more sightly and solid by a stone foundation and a covering of quartz gravel. The new path did not add to the beauty of the ground, though it afforded a convenience in emergencies.

With the new fill it was possible to secure a broader road from the statue around three sides of the house. This necessitated the removal of the old hot house and the construction of a new one in its present site. The difference between the two was very striking. The one was a long, low, ramshackle affair, partly below the ground for economy in heating, with one side exposed to the North wind; the other house was constructed according to plan, in a better location, by a skilful workman, bright, airy, lofty and well heated in all weather. When the hot-house was removed, all the space between the road and the house was filled up, mortar pits and all else, and laid out in an oval like to the front, with a walk running around it, and another bisecting it, the sides sodded and

the plots planted with lawn grass. No portion of the grounds shows an equal improvement. Men were beginning to be proud of their home on the hill.

The road builders kept on at their particular work, and next began to give finishing touches to the boulevard. To secure an even grade, it was necessary to raise the quartz foundation to a height of five feet at a spot beyond the new hot-house, where there had been a depression and a mud puddle. It seemed that the procession of cartloads would never end. At the summit of the rise by the grave-yard there was not much to do but to secure a good surface, and to make a short filling between the grave-yard and the gate. The two paths running parallel with the boulevard offered fewer problems to overcome and were quickly constructed, though an immense amount of soil was necessary for the borders, and as a foothold for the four rows of trees destined to shade the walks. In May, 1877, the trees were planted and have since reached respectable proportions. The double line of beeches running from the cemetery to the gate was planted two years earlier. Mr. Hayes searched the woods carefully, marked all the saplings of the desired height, dug holes for them where they grow at present, and then, when time enough was given, he uprooted as many as he needed. With one assistant he transplanted them all on a Thursday morning in 1875. It was the intention to uproot or cut down alternate trees after a few years, but the projected thinning has not yet taken place, save in the case of dead trees.

When Father Jones, the general designer of the improvments about Woodstock, left the Scholasticate in June, 1874, the execution of the plans fell to Mr. Charles Charroppin, just then finishing his first year in Theology. He carefully surveyed the old road from Our Lady's statue to the County road at the bridge, and laid out the new road with a uniform grade of ten per cent. It was slow work, as the way had to be constantly used by teams from the station to the house; yet, while proceeding with their task, the Italians managed, by filling in here and there, to leave a passage way for the heavy teams. When it was completed, all acknowledged that a splendid piece of

work had been done; and even now, after a lapse of forty years, and in spite of occasional torrential rains, the road is in good condition, The granite pillars at the entrance of the gate, cut by "Old January", were set up by Otto Berner, a most faithful worker in many lines, and the iron portion was hammered into shape by Brother Hill.

Another road, but a minor one, was begun at the ball-alley leading along the brow of the hill, giving a good view of the village and the valley, and destined to skirt the Grotto and form later a part of the Via Sabettina. The spot about the Grotto in 1875 was the most unpromising on the Woodstock property. There was a huge rock, skull-shaped, protruding from the platform on which rested the South-eastern wing. A ravine leading up towards the base of the statue of the Sacred Heart had been partially filled, leaving a precipitous drop from the level of the lawn. At the foot of the rock was a tangle of briars, sassafras shoots, dogwood, persimmon and other growths, all interlaced with rank grass. There was one young, graceful tulip-poplar which emphasized the unkempt condition of its surroundings. Some genius, now forgotten, proposed to erect over the bald rock a shrine to Our Lady under the title of Lourdes. The suggestion was accepted eagerly by Fr. Pantanella and forthwith, September 10th, 1876, both Theologians and Philosophers set to work to clear away the growths around and beneath the rock. Otto Berner began the construction of a niche with stones gathered from the farm, and made an arch over a tunnel which gave a short access to the shrine from the level of the lawn. By May 1st, 1877, the shrine was ready for dedication, and Father Keller came on for the function. It was his last appearance at Woodstock, as he was succeeded in a few days by Father Robert W. Brady. The Community went in procession down to the front of the Grotto chanting the Litany and singing the Ave Maris Stella.

When the new road from the house to the station was completed, its windings up the hill or down prolonged the time necessary to cover the distance. Hence those in a hurry to catch a train generally preferred to cut through the field straight down from the statue to the bridge;

while young hearts were strong enough to climb the straighter and steeper path thus marked out, in order to reach the house sooner. A short cut was inevitable, as it always is whenever the American finds it possible. To yield to the national trait, a carefully graded walk was constructed with granite steps set in at intervals to break the steep ascent. The frequent change from uniform ascent to occasional stair-climbing over the steps was tiresome, and often led to exchanging the new path, with its breaks, for the more uniform border.

INSCRIPTIONS ON THE STATUE OF THE SACRED HEART

I. Front South Side.

CORDI	To The
IESV · SERVATORIS	Most Sacred Heart
SANCTISSIMO	Of Jesus Our Saviour
IN · CVIVS · FIDE	Under Whose
COLLEGII · AEDES	Patronage
SUNT	These College Halls
AEREVM · SIGNVM	Are placed
SODALES	The Household has erected
AMORIS	This Statue
ET · GRATI · ANIMI	As a Pledge
CAVSSA	Of Love and Gratitude.
PP.	

$\overline{X}$ · KAL · IVL · AN · $\overline{M}$ · $\overline{DCCC}$ · $\overline{LXXIII}$.

II. East Side.

O · COELI	O Sovereign
TERRAEQVE · POTENS	Of Earth and Sky,
CLIENTVM · PRECIBVS	To Thy Vassals' Prayer
FAVETO	Be gracious:
ELEMENTORVM · IRAS	From the Wrath of the Elements
AB · AEDIBVS	Shield these Walls;
TARTAREI · HOSTIS	From the Craft of the Infernal Foe,
INSIDIAS	From Diseases
ET · VISOS	Seen and Unseen,
INVISOSQVE · MORBOS	Its Inmates
AB · INCOLIS	Protect
DEFENDITO	

III. West Side.

TIBI	For Thee
HAEC · ARVA · RIDENT	These Lawns are gay;
ATQVE	For Thee
AGGERE · COMPLANATO	Where late the bristling Hillock heaved,
HAE · FLORIBVS	Now all redeemed,
NITENT · AREOLAE	These fair Parterres
ET	Beam with the Blossoms' Glow;
PVBES · VNDIQVE · ACCITA	For Thee
VIRTVTIBVS	The Clustered Youth from all the Nations
SCIENTIISQVE	In Virtue and Knowledge
ADOLESCIT	Ripen to Fulness.

IV. North Side.

QVAS	These ranged Urns
CIRCVM · CIRNIS	For Christ do breathe
CHRISTO · VRNAE	The Odors of their Bloom;
FLORIBVS · HALANT	Whoe'er Thou art,
NE · CARPE	O pluck Thou not,
INCESTO · POLLICE	For these be Hallowed Things.
QVISQVE · FVAS	

CHAPTER VII

MORTUARY CHAPEL

Beati mortui qui in Domino moriuntur.

When Mr. John Deady, the first who died in Woodstock, took his flight for Heaven on July 27th, 1871, it was hard to find a convenient resting place for his mortal remains. There was plenty of land for a cemetery, but at a considerable distance from the house. It was undesirable to use for a burial ground any part of what was destined to be a lawn. What was to be done? A temporary resting place was chosen on a little knoll to the left of the road leading to the farm where it reached its greatest elevation. The distance from the house was not too great, even on a Winter morning, and a better spot might be ultimately selected. Next day, for want of a better place, Mr. Deady was given a last home in the wood. It looked like the "forest primeval," except for the absence of large trees which abounded elsewhere on the property. There were the usual briars and underbrush with weeds in abundance and variety. It had one advantage, however, in that the hill where the first grave was dug was made up of pure sand, and was perfectly dry because of the underdrainage to the East.

An attempt had been made by Scholastics in September, 1872, at beautifying the spot; some weeds and briars and poison ivy had been removed; paths had been marked out by a border of small stones; but in two years rank growth had obliterated these slight tokens of decoration. So much had been done to improve our grounds that the claims of God's acre for embellishment were recognized on all sides. Probably the plans approved were those of Mr. Charroppin; certainly his was the task of carrying them out. Winter and Summer, in his bare head, he went about giving directions and answering the questions of the workmen or of Father Pantanella, their interpreter.

The plan called for a square plot adjoining the road to

the farm, on the summit of the hillock, at the extreme Eastern end, where six graves already existed. The trees had to be cut down and the brush and weeds torn up. Then the summit of the hill was shaved down to the level of the road, making a practical slope down to the pasture land on two sides, and supplying earth banks for the way to the gate house at the County road. A solid masonry foundation and low wall, capped by cut slabs of granite, was run around from the entrance in the middle of the plot on the roadside. Granite pillars to support the wrought-iron railing were set up at the corners and at convenient intervals between. A handsome wrought-iron gate was to give ingress to visitors and exclude trespassers. The centre of the lot was assigned to an octagonal granite Mortuary Chapel with a high-pitched roof, topped with a lantern. The surface for burials was to be divided into four plots running from each of the angles to the Chapel in the centre. From the middle of each side a triangular space ran between the plots towards the centre, while the fourth triangular portion was divided up into twin sections by a broad walk leading in from the gate. Burial plots and triangular spaces were separated one from another by paths. Evergreens, shrubs and flowers planted in the triangles gave beauty and variety to the general aspect. A gravel walk surrounded the granite steps which led up to the floor of the Mortuary Chapel.

The project of providing a beautiful home for the dead strongly appealed to the Scholastics, and for three months on Thursdays, October to December, 1874, they aided some of the workmen in preparing the surface for its hallowed purpose; but several of the Italians were busily engaged elsewhere, as has been already told. By December 10th, 1874, the trees and bushes had been removed, the hill cut down as far as desired, and the soil disposed of, the foundations for the wall built up, and six graves dug where it was desirable to replace the dead in the first rectangular plot at the Southeastern angle of the little cemetery. The process of leveling the hillock had brought down the surface almost to the level of the graves, so that the bodies had to be removed and lowered.

At present all the graves point towards the centre, feet next to the Chapel. In the first position, the path would have covered some of the graves, which were then much farther apart than now. Then the graves were marked by large black crosses with white lettering; now each has its own marble headstone with cut inscription. At present there are two stones larger than the others marking the graves of two who had been Bishops; while tradition has it that there is a third Bishop there without a large stone to advertize his dignity, because in life his consecration was kept a secret, as far as such a secret could be kept. By a process of elimination the curious have concluded that the Bishop in *petto* was Father Piccirillo.

After the coffins were exhumed and opened, the tenants were exposed to view. There was nothing repulsive about them, nor could any odor be detected, except, perhaps, by the over-sensitive. However, though the December morning was chilly, as might be expected, there were a few basins of acid kept near and pieces of zinc were fed into them at intervals to act as a disinfectant. There was no apparent decay, but a white mold like down was growing on the features of all except the last buried, Mr. Dixon, who was discolored with a bronze hue. The keen-eyed could detect a dark color on the skin beneath the white covering of mold. Father Cicaterri looked as natural as life, though the mold was heavier on him than on any of the others. From seeing them, no one would judge death to be a terrible thing; rather was it kind to the servants of God, sparing from any repulsiveness the temples of the Holy Ghost. Mr. Deady had been buried since July, 1871, yet his former classmates had no difficulty in distinguishing his features. Much more recognizable were those buried at a later date.

Working steadily during the Winter and early Spring, each band of men at his allotted task, the foundation of the Chapel was ready for the corner-stone by May 1st. The Spring Disputation brought several distinguished guests: Father Keller, as a matter of course, Fr. O'Neill, Provincial of Missouri, and Father Charaux, Superior of the New York and Canada Mission. Profiting by the

presence of these dignitaries and many others, Superiors determined to lay the first stone. At 4 o'clock on May 2 it was blessed and placed in position by Father Keller, assisted by Fathers O'Neill and Charaux. The Community was present, but did not go processionally. The work on the Boulevard was not yet far enough advanced to allow a graceful procession. Keeping upright with eyes wide open, with hands and feet disengaged, was task enough without calling for measured tread and the chanting of the Litany.

The masonry work advanced as far as might be expected from one man, a German who spoke no Italian, assisted by an Italian or two who spoke neither English nor German. Up to the level of the windows the erection of the stones, though slow, was simple enough. From that upwards trouble might be anticipated. The separation between window and window was by a single stone, narrower on the inside than on the outside, slender, beveled and requiring the nicest kind of adjustment. There was a homemade derrick, which had to be shifted from place to place for each stone laid, and by muscle instead of steam; and movement was to be made according to gesture for want of a common language. No wonder that the little work went slowly. No wonder that the mason, Otto Berner, needed indefinite patience. Nothing less would have carried him through.

But there was more to come. The arch-stones above door and windows were the heaviest in the building, and with the weight of the roof would exert a strong thrust outwards which would soon bring them and the masonry between them crashing to the ground. The Architect had not taken into account the resultants of gravity. Work had to be stopped until a remedy for gravitation had been found. Two large holes were drilled into the extremities of each arch-stone, strong eye-bolts inserted and fixed with lead, and these connected by means of heavy iron rods with the eyes on the next stone. The rods were buried in the interior brick work, and theoretically, were destined to last until Gabriel's trumpet evokes the sleepers in the Cemetery. However, a slight leak in the roof and a touch of water every week on the rods might

cause rust enough and wear enough to eat through one of the rods and bring down the structure before the crack of doom.

With the exterior finished, work began within. The wall space was small and work on it was completed in a short time. The altar, which was made of marble, took much longer, partly because the material was slow in coming, and partly on account of the care needed in setting it up. The floor was covered by slabs of ornamental marble with a general hue of reddish brown, the platform of the altar, like the altar itself, being white. Besides two kneeling benches, there was no other furniture, the sacred vestments being kept in drawers behind the altar. On the 10th of November, the Chapel was blessed, though it was not used, owing to the cold, until the next Spring.

Even in Woodstock, where granite is so abundant, the price is very high, and there was much of it used, especially in the Cemetery and for the Chapel. Where did the money all come from? Father Pantanella was from Arpino, the birthplace of Cicero. He was persuasive enough to evoke a dollar from the pocket of a Hebrew, if the men would only listen. With an Irishman he was as potent as if he owned a piece of the Blarney Stone. He begged not for self, but for men who were going to devote their lives to the service of God by working for their neighbor. He got intentions for Masses and found Priests to satisfy the obligations, he preached at times, he gave tridua and retreats, and devoted all the offerings to beautify Woodstock. Superiors and Rectors were glad to help him as far as their means would allow. Father Stephen Kelley, the late Minister of Woodstock and then Rector of Loyola College, gave him 700 dollars with the stipulation that members of the Baltimore Community should be buried in the Cemetery of the Scholasticate.

As no provision was made for heating the Chapel, it could not be used for Mass except during mild weather. The first Mass said there was on June 16th, 1877. It was the day chosen by the Philosophers of 1877 for their class day, and a memorable day it was. Father Pantenella had asked the class to obtain from relatives enough money to

put in the windows. Any request made by so cherished a Professor would have been granted if possible, but the privilege of doing something to finish the Mortuary Chapel appealed to them in a special manner. The twelve members heard the first Mass in the Chapel and received Communion from the hands of their devoted and esteemed Professor as a holy beginning of a very happy day.

The lapidary inscription† over the Chapel door was thought at the time to have been composed by Father Charles Cicaterri, then Librarian at Woodstock and brother of him who wrote the four inscriptions for the base of the Sacred Heart Statue. Father Charles was an admirer of his brother Felix, and like him a good Latinist. A brother in blood as well as religion, he put his soul into the few words that expressed the purpose of the surrounding plot, a present resting place for his brother and the future home of his own remains.

SOCIETAS · JESV
QVOS · GENVIT
EORVM · CAROS · CINERES
COELO · REDDENDOS
SOLICITE · HEIC · FOVET

The last touches to the improvement of the Cemetery and its neighborhood were given by Brother Leishner, an old man who came to Woodstock in 1885, to plant a vineyard on the south side of the hill bordering on the road. The vineyard* was a failure, and in a few years was torn up. Brother Leishner left, but came back an octogenarian, worn out by hardship, cold, hunger and hard work among the Indians of Ontario and in various houses of the Province. In the spirit of mercy, Superiors sent him to Woodstock in 1896, to rest and prepare in peace for his final account. He is marked down in the catalogue, *ad dom.*, which might mean a great deal or nothing, and in the intention of Father Minister, Father Daugherty, it meant

†Antiquarians say it is only a copy or a close imitation.

*The vineyard was not exactly a failure, but the Negroes of the neighborhood used to come by night and steal the grapes.

THE MORTUARY CHAPEL

A JESUIT FUNERAL AT WOODSTOCK

nothing for him. But that did not suit Brother Leishner. One day he went to Father Minister with a smile and a grievance, for even with a grievance he never could restrain his smile. To the astonishment of Father Minister he broke out: "The Father Minister, you are killing me". The accusation was a serious one, and Father Minister was perfectly innocent of murderous intentions, not only against Brother Leishner, but against anybody; so wishing to be enlightened, he asked what the matter was. Brother Leishner answered: "I have nothing to do, and if I don't get work, I will die. I must do something". Father Daugherty, in his kindness, wished to satisfy the Brother's desire for work, and to make it as light as possible for one at his age of eighty-two years, he told him to procure a rake and a wheel-barrow and to gather up the leaves wherever he found them. The occupation was a trifle and did not satisfy a hard-working man like Brother Leishner. The leaves were to be found principally in the woods, and to the woods Brother Leishner hied himself with his rake and his wheel-barrow. He gathered up all the leaves inside the fence opposite the Cemetery, but that did not satisfy his aesthetic taste. He found there dense growths of ferns, dead branches, fallen logs, briars, laurel, dog-wood and chinquapin bushes. He cleaned up the whole space between our Cemetery and that of the parish, between the boulevard and the County road, and made the prospect much more pleasant to the eye. He was complimented on his artistic work, and he continued his grubbing and cleaning and burning until there was nothing left but standing trees in the clump of woods south of the graveyard.

Then was carried out the intention of prolonging the road leading from the ball-alley to the grotto, so as to skirt the hill all around the grounds and afford a dry walk nearly a mile in length. Though running below the summit of our elevated site, the view on the south side embraced the whole prospect of the valley, and it is a pleasant path for exercise and study at the proper season. The north side, too, taking in the pasture, orchard and garden with the dense woods to the North and

West, is not without its attractions. The *Via Sabettina*, as it was christened in honor of Father Sabetti, pierces the boulevard by a handsome tunnel about one hundred feet beyond the Cemetery. Its completion consumed all the rock and earth of the original hill behind the house, took away the grin from that portion of our property, and made way for a pretty lawn almost as extensive as that in front of the house. The work of improvement continued steadily for twenty years, and the result is well worthy of the pains bestowed. *Tibi haec arva rident* has more meaning now than when chiseled on the base of the statue of the Sacred Heart.

While work on the graveyard and the Mortuary Chapel was dragging its slow length along, a convenience, if not an ornament, was provided on the north side of the College by the skill and dexterity of Mr. Joseph Rigge of Missouri. There had been a makeshift of a foot-bridge across the quarry runlet from the earliest days, narrow, unsightly and somewhat insecure. It was much patronized by those who preferred tramps through the woods to walking in the open country, and was a necessity for excursionists to the Forks, to Possum Hollow and the upper reaches of the Patapsco. In 1874, Mr. Rigge had finished his Third Year of Philosophy, and had transferred his residence to the east side with the Theologians. Like many others, he preferred to be employed at something useful in his recreations. He aimed at something more practical than membership in a Whittler's Club, making pipes out of laurel roots, or canes from dogwood; though the latter called for a certain amount of artistic skill in selecting a sapling with a root suitable for a handle, in stripping the bark, burning the wood slightly here and there, polishing and varnishing to obtain the proper speckled effect necessary to conform to the latest fashion. He could get a pipe from Father Minister if he wanted one; and there was as yet no Walker's Club, nor would he have joined it, had it been in existence. He did not care to walk, and besides he was on the wrong side of the house.

Mr. Rigge had studied Mechanics under Father Sestini, was scientifically inclined and dextrous in the use of tools. He succeeded in persuading Father McDonough that he

could construct a better and a safer bridge if he could get material, tools and permission to use them during walking hours. Father Minister was inclined to be skeptical about the attainments of Scholastics, but, in view of the spotless record of Mr. Rigge and his serious and persevering character, the necessary permissions were granted. "All right, sir; go ahead, sir; I wish you luck, sir." Brother Vorbrink got the lumber without comment; Brother Vezza gave the tools with a shrug and a grimace, for they were as dear to him in their half-worn condition as a first-born to happy parents; Brother Hill furnished the bolts and the iron rods with a smile. The model was probably taken from the cut of a primitive bridge in Ganot's Physics or Sestini's Mechanics. The stresses were scientifically distributed, and the margin of safety was ample, about 1,000 per cent. After long labors the bridge was ready for transfer to its pier. It was solid enough to bear a locomotive, and on March 19th, 1877, the Architect's patronal feast, the bridge was lifted into place by thirty Scholastics, and the flooring was fitted and fastened. The structure was complete, a success and a convenience. May it long remain to perpetuate the memory of its genial maker.*

*Alas! it has long since vanished.

CHAPTER VIII

NEW LEADERS

Cura disciplinae dilectio est.

By the Spring of 1875 it became evident that Father Paresce's condition of health would not permit him to resume his post as Rector of Woodstock. As it seemed to be the plan from the beginning to have all sections of the country represented among the officials of the common Scholasticate, it was but natural that some one from the New York and Canada Mission should be selected as head of the institution. There had been no representative from the North since the departure of Father Gockeln in August, 1870. Be the case what it may, Father James Perron was proclaimed Rector on April 22nd, 1875. He had been Master of Novices at Montreal, Instructor of the Third Probation in Frederick, and Superior of the Mission up to 1869. His duties had always been important, and he was well known by a large number of his new Community. He belonged to a noble French family, but dropped the *du* from his name through love of humility rather than of democracy. He entered the army and served in Africa with McMahon in the campaign against Abd el Kader, the great Algerian chief. Entering the Society in 1846, he laid aside every vestige of his military training. He covered his small feet, about which he is said to have been vain, in a pair of shoes that defied any known last to shape. When he needed new shoes, which was not often, he planted his old shoe on a piece of brown paper, drew the outlines with a pencil, and ordered that the new ones follow the measure given. His stride was long, his gait rapid, his shoulders stooped. There was nothing military about him except his eyes, which were marvelously clear and piercing. In his looks he was grave and serious, but with a benevolent smile when he spoke. In word and act he showed the utmost contempt for the world, its ways and maxims, and seemed

a perfect embodiment of the sum and aim of the Society—"a man who is crucified to the world and to whom the world itself is crucified." In speech he was slow, labored, explosive, his eyes opening and closing, and his hands clawing the air in an effort to aid his halting expression. There was nothing of the orator about him except his example, but that clearly unfolded his exalted ideas. He was a saintly man, and yet he was not a good judge of character; he was liable to place his entire confidence in one who least deserved it, and to observe with suspicion one who was entirely candid and above board. A novice who had once before belonged to the Society, and left or was expelled, was clothed with extraordinary authority until the rope he took was long enough to hang him. He was expelled. Another man, open and candid, with no pretentions, good-natured and of ordinary observance, was exhorted to ask for his dismissal as lacking a vocation. He paid no attention to the startling advice, was ordained and lived many fruitful years in the ministry in Chicago.

Father Perron undertook to teach a class of Algebra which, of course, he was eminently competent to do; but, strange to say, he was not a success. He could not secure the attention of his class, an experience unheard of up to that time. His peculiar expressions and his imperfect enunciation caused too much amusement for profitable work. One was disposed to fear rather than to make free with him, yet his was the only class in the house where something bordering on disorder took place. It was a mystery in the life of a saintly man.

Four important events mark the administration of Father Perron. The first in order of time was the opening of the Villa at St. Inigo's near the mouth of the Potomac, over a mile and a half from the site of the first settlement of Lord Baltimore's colony. Some of the Professors and others, too, were in favor of finding a place in the vicinity of Woodstock, where the Scholastics could spend Thursdays and holidays away from the house. A break from the routine of school and the scene of studies was considered an advantage, and the example of other Scholasticates was cited. However advantage-

ous it might be, the plan never seemed to appeal to the Scholastics, and Superiors could discover no place that would suit the purpose. The absence of good roads was a deterrent for a large number, even if there were an attractive building available.

The case was different when there was question of spending two or three weeks at a distance. There were many desirable places to which transportation could be secured without effort on the part of excursionists. As bathing and boating are desirable when possible, it was decided to build a frame structure on our land at St. Inigo's. Land was free, bathing possible, fishing, crabbing and excursions without end and, best of all, there was perfect privacy. One or two went down in 1874, with benefit from the change and from the generous hospitality of the the two Fathers resident in the mission. In 1875 six Scholastics found room and the same warm welcome. It was a relief to the Fathers there to see so many young faces to vary the monotony of their lonely life. A sail boat gave opportunity for longer excursions than could be covered with oars. But very soon a ukase was issued against sails without an expert sailor to manage. Father Toale might be called such, but his skill was questioned because on one occasion he brought home a party after ten o'clock at night. It was a case of overcautiousness. He had been up to St. Mary's towards Howgate Island, and was returning home in good style when he met a head wind, a simple breeze, on nearing the wharf at St. Mary's. To run no risk, he took down the mainsail and endeavored to beat against a head wind with a jib. He could cross the river without difficulty and often did so making a headway of about a hundred yards on each tack. He might have been home in a little more than half an hour, but he could not do so in four hours, with his mainsail covering his passengers for warmth instead of driving his boat to the wharf. In after years professional sailors landed a party at five in the morning, but it was for lack of a breeze. The tragedy that befell a party of Redemptorists in the Chesapeake a few years before doubtless influenced Father Keller to issue a drastic prohibition. No one in

sober judgment can question the wisdom of the prohibition of sailing without an expert in command.

The experience of a few during two years determined Superiors to transfer all Scholastics to St. Inigo's during the long vacation. A huge, barn-like frame building without ornament and without finish, three stories in height, was hastily constructed on a point of land jutting out at the Junction of St. Inigo's Creek and St. Mary's River. The site was picturesque, level, low, sandy and consequently hot. A breeze blows from the surrounding waters almost all day and all night. There are no mosquitoes to disturb one's rest or try one's temper. Perched on "Priest's Point", the Villa is a striking object as one approaches by water, especially since porches were added in the nineties all around the building save on the north side. There are three storeys, the first and second of which have a long corridor in the middle running from North to South, and a transverse one towards the South. There is a large room for the Refectory on the first floor, with store rooms across the corridor. There are rooms for the Superior and acting Minister between the transverse corridor and the South wall. Above there are four similar rooms for Priests or the sick, should such be found at the Villa, and two large rooms for Chapel and Recreation respectively. In the third storey the entire space is given up to a Dormitory. Wire rods suspended from the roof hold up wires from which are suspended curtains dividing off the alcoves. Windows and floors abound to insure a free circulation of air, so that at night one can rest in comfort. There is the silence of mid-ocean, unbroken even by the barking of a dog.

The first party, composed of Philosophers only, to occupy the Villa left Woodstock on July 4th, 1876, and took the regular steamboat plying twice a week between Baltimore and Washington via Chesapeake Bay and the Potomac. They arrived at Jones' Wharf about 3 a. m. next morning, and walked to the Villa. As there were no sleeping accommodations on the boat for such a number as ours, we were tired and sleepy and not over enthusiastic. However, after Mass and breakfast, a nap and a swim, St. Inigo's was voted a great improvement on Woodstock for

a vacation. In boating on the Patapsco a man had to steer accurately in order to run a hundred feet without hitting a rock, but he could close his eyes on the St. Mary's River and run a mile without a possibility of touching rock or shore. And the crabs! The foolish things would almost clutch at a stone, and could be caught by the barrel.

After three weeks the Philosophers vacated the Villa in favor of the Theologians for a like period. At the end both sides of the house highly approved of the change of scene, though they were glad to get back to the privacy of an individual room. There was a division into two sections in 1877 also, Theologians and the Third Year of Philosophers forming one party, and the remaining Philosophers, the other. Thereafter up to 1897 all went together; and when it was found more convenient to charter a boat especially for Ours, the trip up and down, made in the day time instead of at night, was much less fatiguing and more enjoyable. Good shade was afforded by the many trees about the building and by the porches of the old residence, but it was much increased in later years by a large tent hired each year for the vacation. The many boats provided for us were in constant use for whole-day or half-day excursions to the several points of interest on the various shores, for short spurts of exercise at the oars, but particularly for the evening gatherings between supper and haustus.

With all the swimming and rowing there was but one accident by drowning in all the forty years of the Villa's use. On July 5, 1881, Mr. James V. O'Connell of the Missouri Province, though unable to swim, plunged from a boat into twenty feet of water, sank immediately and came very near dragging to his death Mr. William Gannon, who leaped in at once to save the drowning man. In the struggle Mr. Gannon lost his trousers and a watch with them. Efforts were made by several others to reach the body by diving, and also by nets when all hope of saving life was lost. After three days the body was found and buried in the parish cemetery. Needless to say, the accident cast a gloom over the Scholastics and spoiled the vacation.

A still greater calamity befell the Community on July 3rd, 1891, when three were killed in a frightful storm of thunder and rain. The house was struck by lightning, and the current was carried from the leaking roof down to the Dormitory. Besides the dead several others were badly shocked, and one life was saved with the greatest difficulty after transfer to the Mercy Hospital in Baltimore.* A strong gale of wind carried the torrential rain under the shingles of the roof and made a fatal path for the electric current. This accident closed the Villa for two years and sent the Scholastics to Georgetown and St. Thomas. But St. Inigo's has too many attractions to remain long untenanted. The memory of the lightning stroke began to fade, the substitutes were unsatisfactory, and in two years the Villa once more received its Summer occupants. So it continued to invigorate the Woodstock students until we entered the World War. Now that the War is over, transportation made easy, and the danger of hearing our men called slackers is past, the Villa receives its own once more.

A big event in our history was the departure of Father Keller from our province on May 8th, 1877. His heart was always with us as his presence was amongst us, so far as the duties of Provincial would allow; yet his warm heart must have gone out to his own Province many a time since August 15th, 1869. He was an exile by obedience, and if we may judge of his feelings by those of his second exile to Fiesole, he must have often longed to be back on the banks of the Mississippi. His going was felt keenly, and would have been felt more keenly still were it not for the character of his giant successor, Father Robert Brady. The fact that Father Brady, besides being a native of Maryland, was brought up in the Province of Maryland, may have made his welcome to Woodstock more cordial than it would have been otherwise. For since 1858, Provincials had been taken from the outside: Father Villiger from Switzerland, Father Paresce from Naples, and Father Keller from Missouri. Few knew or remembered Father Villiger, for he had spent five years as Visitor in California, and was buried for ten more years in a

*Mr. John J. Neary. Father Neary died December 17, 1926.

new parish in the outskirts of Philadelphia; and though Fathers Paresce and Keller took with them nothing but the warmest feelings of appreciation for their virtue, prudence and kindness, yet it seemed a kind of reflection on the men of the Province that for so many years none of them were chosen to rule it. It was a purely human sentiment as far as it existed; a natural desire for "Home Rule."

Of those present on May 9th, when Father Brady made his first visit to the Scholasticate, few but the Professors knew him. He had been for years stationed at Worcester, or was engaged in building St. Mary's Church in Boston and running its very flourishing parish. He was extremely popular, not only with his parishioners, who idolized him and generously supported him and his projects, but with all of Ours who came in contact with him. His big heart and moral character corresponded with his gigantic stature of six feet four inches. He could think nothing small, nor could he do anything picayune. An impromptu address by Mr. Whiteford at supper revealed to the Community the moral greatness of our new head; the physical was patent to our eyes. Among those who met him at the station was little Mr. Benassai, who was about four feet ten inches. As an amplexus under the circumstances was difficult, Father Brady lifted up the little greeter as if he were a child. The little man was embarassed by the return of his greeting, to the amusement of the bystanders.

Father Brady did not in the least enjoy his honorable post. He came to Woodstock less often than Father Keller, because he found everything in such perfect running order. He did come, however, to disputations, and at other times to forget his cares amidst the chaffing of the young. He joined the Scholastics at the Villa to study the men before putting the last touch to the status. He needed study, for almost all were total strangers to him. While at St. Inigo's he heard a good deal naturally about the sea nettles, the only drawback to perfect enjoyment. He pooh-poohed the grievance, and would show that it was not worth mentioning. Somehow he got a bathing suit to fit him, and went out in a boat to have a swim. A place containing the fewest number of the pests was selected,

and he bravely jumped in. Before long he got a sting and then another. He was so very susceptible to the poison or to the touch of the nettle that he was made sick, and was with difficulty taken into the boat. After the provincial residence was moved from Baltimore to New York, naturally his visits and those of his successors became less frequent.

The transfer just mentioned was brought about by the union of the New York and Canada Mission with the Province of Maryland by Decree of Father General dated June 16th, 1879. New York, the chief city, gave its name for a time to the Province; but on protest of the Archbishop of Baltimore to His Paternity against the omission of Maryland from the title of the Province, to satisfy His Grace, and to keep alive the memory of our labors in the State, the name of Maryland was prefixed to New York in the title. The union meant much for Woodstock. For some time, from motives of economy as well as for other reasons, members of the Missions were being sent to Europe for their studies, principally to Belgium and France, instead of Woodstock. From 1867 to 1878 there were over thirty abroad, and only an average of thirteen in Woodstock. When all fell under the rule of the same Provincial, none or very few were sent abroad, so that our Community began to grow rapidly. The number jumped from 130 in 1880 to 213 in 1886. The growth became too rapid for the capacity of Woodstock, and a remedy had to be found. The solution lay in the opening of a separate Scholasticate at St. Louis.

The next item of importance in the administration of Father Perron was the summons to Rome by Father General calling Father Mazzella to teach in the Roman College. The Thomistic doctrine taught at Woodstock by Fathers Mazzella and De Augustinis and communicated to the world by their publications, drew attention to our Scholasticate and led to the loss of both Professors; for Father De Augustinis had to follow his principal in a few years, as has been said.

CHAPTER IX.

EARLY CHANGES.

Jam frivola transfert Ucalegon.

In a House of Studies where the order of time and the curriculum are stereotyped, day differs but little from day, week from week still less, and year differs from year not at all. It may seem a most monotonous life, and indeed it would be such if there were not plenty of hard work to do and an inclination to make the most of one's opportunities. When a succession of cloudy or wet days supervenes, and it becomes impossible to walk or take exercise out of doors, the monotony may become oppressive; but Rectors have always been indulgent with an unexpected holiday on the advent of fine weather after a period of gloom. This extraordinary relaxation gains a new zest from the enforced confinement of the preceding period.

Placid as the life is usually, an occasional ripple is caused on the calm surface by new arrivals, the coming of distinguished guests, celebrations grave and gay, or unwonted Scholastic tournaments. Each year, of course, brings a new class for Philosophy and Theology, and new acquaintances are formed or old ones renewed. With this annual coming of the new and departure of the old, the balance of numbers is apt to shift now to one side of the house, now to the other. The prospective number in Philosophy in September, 1870, rose from thirty-five to fifty, while the Theologians were thirty-two instead of twenty. Allowing each man a room, and not encroaching on the lower floor, mainly occupied by the Brothers, the Philosophers could not be accommodated on the west side of the house with its maximum of thirty-six rooms. Accordingly, on August 27th, 1870, word went forth that the two divisions must change sides, the Philosophers moving to the east side of the house and the Theologians to the west. The same order was issued two years later reversing the tenants, again in 1876, and in other years as

in 1885. But the change made more difference to the pioneers than later on to their successors.

On all occasions, of course, the books had to be transferred, as those that suited one class would be useless to another. In like manner clothes could not be left behind, for a suit belonging to a man measuring sixty-four inches would be unsuitable for a man ten inches taller. If books and clothes were the only items of transfer, the change would be comparatively simple; but there were other articles, too, that many were eager to include in the shift of belongings. In the beginning the furniture was at the minimum necessary, a chair, a bed, a desk, a washstand, and these, of course, would remain behind; but necessity or convenience developed quite a talent in furniture-making. If there were not kneeling stools enough in the beginning, and probably there were none at all, there were men handy enough with tools to make one for themselves and for classmates who desired them. There were plenty of odd pieces of lumber left over from the construction of the house, and Brother Vezza could sometimes be persuaded to lend a second-hand tool to a would-be expert. But the amateur carpenters were not content with making stools alone, their ambition soared much higher; some essayed arm-chairs, and even rocking-chairs of designs hitherto unknown in the furniture markets. Some preferred to do their studying and writing standing rather than sitting, and so they made for themselves standing desks, or placed the ordinary desk on stilts to secure the desired results. Again, it was not until the Autumn of 1874 that all the rooms were furnished with the present clothes-presses. Ingenuity and dexterity found various substitutes of different artistic merit.

While the tastes and needs remained the same, there was a general desire to continue, in the newly assigned rooms, the conveniences of the old, and permission to transport the quasi-personal possessions was asked and, where possible, was granted. This new element made the migration more tiresome, though much more picturesque. It was one of the drawbacks to a *peculium* that the transfer of contrapositions was laborious. However, with the aid of those who had but little to shift, and of the newcomers who had nothing but a trunk to freight, the gen-

eral movement, beginning at four p. m., was complete by supper time, and each student had a new home. The process was reversed two years later, owing to the influx of a greater number of Theologians. This same growth of the younger side led to a shifting in the Refectory. With the tables on the sides only, and a large vacant space in the middle (save for the presence of a low platform for the reader) the east side could accommodate fewer guests than the opposite section, and so the Philosophers were located on August 28th, 1876, where there was most room.

But there were transfers much more important than the movement of furniture. On the 1st of August, 1870, Father Cichi was called back to his Province, and took up his residence in Santa Clara, where he continued to teach Science and add to the name which he had made for himself in Georgetown and Woodstock. He was the first member of the original faculty to leave. During his term he had for assistant Father Valente, who was destined to succeed him and to hold his place until 1875. On August 16th, Father Gockeln, the first Minister, left for New York, where he became *Operarius* at St. Lawrence's, to be promoted next year to the office of Superior, and after three years to the Rectorship of Fordham. He died in 1886 at Providence, where he was head of the Community for three years. A man of his build needed a more active life than he could find in Woodstock. The care of our nascent little parish and his trip to Sykesville, after it had been committed to his charge, were scarcely enough to keep the blood circulating in his massive frame. Among the changes in August, 1870, Father Duverney managed to slip off quietly to Georgetown to discharge the duty of Spiritual Father. His chair of Hebrew was taken over by Father Cavaller, who likewise taught Moral Theology. Father Cavaller belonged to the Province of Aragon. He was lent to us for two years, during which time he was a most diligent student in English, including the forms in common use among the uneducated. He may have had hopes of being able, here or elsewhere, to exercise the ministry among English speakers; for instance, among sailors and tourists in Barcelona or South America. In place of Father Cichi, the

Province of Turin sent us Father Pollano for a year. He served to perpetuate the cosmopolitan element in Woodstock, though on account of his short stay he can scarcely be called a "Maker of Woodstock". During his brief sojourn he taught the First Year in Philosophy.

Another bird of passage was Father Stephen Kelly. He came on the 29th of August to take the post of Minister left vacant by Father Gockeln. He had charge also of the mission at Sykesville whilst he was here. Owing to peculiar circumstances, the office of Rector in Baltimore became vacant, and on January 30th, 1871, Father Kelly left Woodstock to guide the Community at Loyola, which he did until October 10th, 1877. He was a man of distinguished presence, a good preacher, but so nervous that he could not endure to have any of Ours in the audience. Once Father Keller, the Provincial, (not knowing the peculiarity of the preacher) went into the tribune to hear the sermon. He was not a little surprised to hear the orator of the day order the tribune cleared of listeners, and the orator in turn was mortified to learn that he had prescribed an exit for his Provincial. His nervousness was apt to be painful at the beginning of the sermon, but soon he was at home with his subject, and the audience very much satisfied. After a lapse of forty-two years Father Kelly is still remembered in Baltimore by the few survivors who knew him. During a long series of days spent at Gonzaga, Trinity and Providence, he heaped up spiritual riches and smoothed the path of life for many a soul. He passed away in Philadelphia, full of days and full of merit. He was succeeded for the remainder of the year as Minister by Father John Smith, who came from St. Mary's, Boston, where he had been *Operarius*. He entered the Society as a Secular Priest in 1867, and was Prefect of the Church in Baltimore before going to Boston. He was necessarily ignorant of some phases of life in the Society when he was proclaimed Minister at Woodstock, February 4th, 1871. He continued in office until August 3rd, when he was sent to Frederick to take charge of the parish. There he was more at home than amongst the Scholastics, of whom he knew little or nothing. In his view they were not exactly Seminarians, they were not Priests, nor were they

schoolboys, but they seemed a compound of the three. All admired his gentleness and kindness, though they felt that they were a puzzle to him. He died in Philadelphia, March 31, 1877. As a worker under Father Villiger he did untold good, for he understood his work, and his work was appreciated by the devout people with whom he came in contact.

The third Minister made up in length of time for the short terms of his predecessors. He continued in office until the day of his death, the 16th of March, 1879, a year that was fatal to Fathers Paresce and Duverney of the first staff. Father McDonough had the advantage of knowing many of the Community, as he had been Minister in Frederick for eight years. He was a man who loved silence and retirement as an aid to perfection, not only for himself but for all others. He was painfully bashful, and when he was obliged to reprehend any one, he turned his back or looked out of his window, but never into the face of the man he addressed. This, if nothing else, was apt to secure observance of discipline. "All right, sir; go ahead, sir", he would say to one who came to him with permission to smoke; "the cure is worse than the disease, sir". He detested smoking and snuffing, as he detested everything that trespassed on common life. He was perfectly just, knew no familiarity, took no holidays unless his charge of Sykesville might be called such. With all that, he had the respect of the whole house from the Rector to the last workman. Life to him was a serious matter, though his seriousness was never a damper on the gayety of others when gayety was in order. His life was a laborious one, for he had the post of Procurator as well as that of Minister, and his labor was aggravated by constant headaches. It required a miracle of patience to be always on hand to attend to the wants of a large Community. The miracle was there, a standing one of eight long years with only a break of eight days to make a retreat. After finishing his Mass on March 12th, he suffered a paralytic stroke while passing the high altar of the Domestic Chapel. The Novena of Grace brought him a summons to eternal life and a high place among the sons of St. Ignatius. (W. L., Vol. VIII.)

Another Professor was added to the staff on November 14th, 1871, in the person of Father Joseph Piccirelli from the Province of Naples. He had not yet completed his thirty-first year, and had not yet taken his last vows. In three weeks he took from Father Pantanella the class of Second Year Metaphysics, and after that, as long as he remained, he taught the Metaphysics of the Third Year. His printed notes on the matter were highly prized by all who had the privilege of studying under him, and were in much request by students of later years, though to some they were too deep without the voice of the Professor. He was a tall man, thin, of frail health, despite which he excelled in erudition, the result of omnivorous reading. The changeable climate of Woodstock proved too much for one brought up in sunny Naples. He tried Worcester for a year and found it a change for the worse. He was obliged to return to Naples in 1876. His loss was a serious one to Woodstock. But it was a case of "see Naples *or* die." He did not die but lived many years as Professor of Philosophy and Theology with much credit to the Society. He died on December 9th, 1918, while discharging the important duty of Rector in the Novitiate of Naples. He may be accounted among the most able Professors of Woodstock.

By June 14th, 1872, the Third Year Philosophers had finished their course and their examinations, and in jubilation went on a class picnic with their Professors. It was the first one of its kind, as in Woodstock there had not been up to that day, and could not have been, a graduating class in the true sense of the word. Three sets of Theologians had preceded them in the completion of the course, but that course was not all made here, at least one year being made elsewhere. The men were carefree for the time, and met the Professors on a different footing from that of class or circle. Probably the Professors were but little less delighted than the Scholastics. They saw the ripe fruit of their labors and had good reason to be satisfied, because, as things went at the time, it was a large class and a good one. Sixteen had

begun the First Year on the opening of the College and fourteen finished. Three had fallen out, one of whom left the Society, and an additional member, Hyacinth Hudon, joined them in the beginning of the Second Year. The immortals were Messrs. Leib, Devitt, O'Neill, Scanlon, Dougherty, Quinn (Hugo), Becker, O'Connor, Moynihan, Toner, Van Loco, Byrne, Hughes. Mr. Moynihan of Missouri had scarcely begun his new career before he was called to his eternal reward. Of the graduates the oldest in years and in vocation was Father Devitt, the patriarch of Woodstock's students. Three years later he and Father Patrick Toner were the first to to be ordained of all who had made their full course here. Father O'Connor, for family reasons, had been ordained a year before his time. Father Devitt had furthermore the honor of teaching Philosophy and Theology, the first of our graduates to be elevated to that post, and is the only graduate to celebrate his Diamond Jubilee.

NOTE.—Father Devitt died at Georgetown January 26, 1920. He was born in New Brunswick November 24, 1840, and was therefore in his 80th year at the time of his death.

CHAPTER X

NEW FACES

Homo vidit in facie, Deus autem in corde.

The death of Father Maldonado, the departure of Father Cavaller for good and of Father Schemmel for a time, with the distribution of Special Metaphysics between two Professors in 1872, called for new accessions to the staff of the Scholasticate. In response to this need, Fathers Franchini, Peter Mazzella, Schiffini and Sabetti began their career, short or long amongst us. The two former remained but a short time, while the latter prolonged their stay, the last until his death. The first three came to Woodstock from Europe in May to prepare for their work during the coming term. Father Sabetti came later from Frederick, Md., where he had been making his Third Probation. All four belonged to the Province of Naples. Father Franchini and Father Peter Mazzella entered the Novitiate in the year 1868; Father Schiffini and Father Sabetti entered in 1855.

Father Franchini made his studies outside the Society, entered the Neapolitan Province as a Priest, and had begun already to teach when the state of his health warned Superiors that a change of climate was desirable or necessary. Consumption threatened to cut him off in the very beginning of his career. If he had been sent to New Mexico when he first came to America, there might have been a chance of saving his life; but in the climate of Woodstock the sentence of death already pronounced on him in Naples was sure to be speedily carried out. He bravely undertook to teach Moral Theology as successor to Father Cavaller, and held the chair to within a month of his death. The insidious disease which was consuming his modicum of strength, and which was such a trial to his patience, never took away a particle of his cheerfulness, nor interfered in the least with the observance of common life and his duties to his class. Ever bright,

patient and charitable, he was looked upon as another Berchmans, though not a Scholastic and a student, but a Priest and a Professor. With calm resignation, and even joy, he passed away after his Community had finished its preparation, on June 16th, 1873, for the formal consecration of the House to the Sacred Heart, which was the object of Father Franchini's tenderest devotion. His death was a repetition of the cruel blow suffered by Father Paresce less than a year before in the loss of Father Maldonado.

Father Peter Mazzella, brother of the Cardinal, was, like Father Franchini, of frail health, tall, thin and straight. He had the appearance of a delicate man in body, but mentally he was strong and acute, considered by some more gifted than his big brother. But a sound mind, to do its best work, demands a sound body also. He was able for three years to teach the Mataphysics of the Second Year; but it became evident by the Summer of 1875, that he must give up his post and seek rest for the mind and care for the body. He was studious, reserved, with a tired look, and disposed to shun exercise and company. If his life was to be spared, he must have special treatment and a more genial clime. He was called home to Italy, but the call came too late. His mind began to give way, and he had ultimately to retire to an asylum. He died in Benevento, September 29th, 1912, at the ripe age of seventy-one.

Father Schiffini entered the Province of Naples at the early age of sixteen, and was pushed rapidly in his studies at the Collegium Maximum, but was forced into exile before finishing his Philosophy. Garibaldi was fighting against "tyranny", and so in the sacred name of Liberty the Jesuits had to fly from their native land. He finished the course at Vals, and went to Paris for the study of Higher Mathematics. His Theology was begun at Laval and concluded at Lyons. After ordination in 1866 he taught Philosophy in the Seminary at Valence for four years. He made his Tertianship at Tronchiennes in Belgium, and came to Woodstock in May, 1872. With the exception of the school year 1880-81, which was passed in teaching the Senior year in Fordham, his remaining years, 1872-1883, in the East, were employed in

expounding Philosophy eight years, and in conducting the Short Course of Theology one year, and the Major Course another.

Well versed in Philosophy from study and teaching, he began at once to print his matter in Logic, and produced a bulky volume for private use and circulation. He was very familiar with the works of St. Thomas, and particularly with the *Summa*. He was ready in a moment to pick out the Doctor's teaching on any point. He worked hard at his standing desk, absorbed in his class matter and in compiling his *De Homine* and other works. As compared with his co-workers, he labored under difficulties. He lacked the Neapolitan fire which made others interesting, he lacked imagination and originality in presenting the matter, and lacked expression in his countenance on account of very thick glasses which distorted somewhat his large protruding eyes. Devoted to his work, he was equally devoted to his pupils, and was willing to render any service to the members of his class that lay in his power. An excellent Latinist himself, he would allow no aspersions on the Latinity of St. Thomas and the Scholastics. He feared that criticism of the style might lead to neglect of the matter.

He took Father Pantanella's class at Woodstock in December, 1882, and in the Summer following was summoned to join him in the New Mexico Mission. There he labored fruitfully for the last twenty-seven years of his life in the churches of East Las Vegas, Trinidad and Denver. The people with whom he came in contact cared but little for his philosophic erudition, but they did care very much for his simplicity, kindness and patience. He would have been a failure in a class of Machiavelli's Philosophy, but a leader in one taught by the Curé of Ars. Despite his natural bent for the highest scholarship, he was willing to help in the formation of mission centers, such as Harkersville or Harrisonville; and when he was assigned to ministerial work exclusively, he devoted himself to it with his whole soul. It was an encouragement to him in his labors to know that his efforts were much appreciated. He died in Trinidad, Colorado, March 18, 1913.

So thorough and sympathetic an appreciation of Father Sabetti as a man and teacher has already appeared in the *Woodstock Letters*, (Vol. XXXIX, p. 208,) that it is needless to add anything more. Yet to omit mention of him would seem unpardonable neglect and ingratitude. Woodstock owes him a debt of gratitude for continuing Father Pantanella's efforts to make our House of Studies attractive, and much more for the renown he has won for the House both at home and abroad. Father Meyer by his masterly defense in the Public Act of June, 1874, made Woodstock known in the Seminaries of the United States; Fathers Mazzella and De Augustinis by their published volumes extended our name to Rome and Italy; but Father Sabetti won recognition throughout the world. It does not detract in the least from his merit to say that in point of talent he could not equal any one of the three just mentioned; yet in point of achievement he surpassed them all in winning credit for the House, which he charmed for twenty-eight years by his loving and sympathetic personality. Everyone loved Father Sabetti, and almost everyone teased him. But he liked the teasing, and could not do his work without it. It would have stopped instantly had he shown any resentment. His smile, his good nature, his simplicity, his assumed and childlike shrewdness, transparent in its harmless pretense, provoked us to mischievous familiarity in time of joy, and won our most intimate confidence in months of doubt and trouble. Fathers Conway and Brandi when Professors were amongst the most inveterate teasers, and sometimes went to the verge of exasperation. If at any time, through fear of giving offence, they desisted for a day or two, Father Sabetti would get uneasy and try to find out whether or not he had said or done anything to cause the "coldness."

Father Sabetti got his first glimpse of Woodstock on March 25, 1871, when on his way to the Tertianship in company with his genial companion, Father Personé. The latter joined the Novices in their games of base-ball, and gave us at times a solo on the bat as a flute, or on a stick picked up at hazard, but we could never persuade Father Sabetti to run a base, or even strike at a ball. What a treat it would have been for us youngsters to see

him striking, or waddling from third to home plate! Neither would he hum a tune on the bat for us, and yet we liked him as much as we did the inimitable Personé. He made heroic offorts to study English, and master it as he had done with French. But there was a difference. He might not have written home, as a successor did, that we called the first letter in the alphabet e and pronounced it o, or that we spelled a word Jerusalem and pronounced it Nebuchodonosor; but he had his grievances against barbarisms as *though*, *enough*, *plough* and all that tribe, and many other tribes, too. He was fond of detailing his successes as Prefect of Discipline in France; and though, at the time, we never doubted his ability to check the effervescence of Gallic youth, yet, as experience grew, and reading widened, and observation became more keen, we modified the judgment we formed as Novices.

As a teacher Father Sabetti was master of his subject, but was very chary for years in giving his own opinion, and still more so in defending it. This was the case in his first fourteen years at Woodstock. After that a change came over his teaching, and he learned to assert himself for the sake of truth and to maintain his doctrine. Through some mischance there came to the Scholasticate for a few weeks a man of brilliant but unbalanced mind. He thought it was his mission to decry the teachings and writings of Woodstock, and he showed particular animosity towards the class of Moral. He determined to controvert at the Case of Conscience any doctrine held by Father Sabetti, who, of course, felt obliged to defend his teaching. There was no scene, but Father Sabetti found his voice and kept it to the end of his days. The change was highly appreciated, and made the Professor more popular than ever. It seemed incredible that even a crazy man could hold a grudge against the idol of the house. The number of editions of Sabetti's Moral reveals appreciation by the clergy of the United States, and its quotation beyond our borders shows that it is esteemed elsewhere too. To make his book the practical one that it is, the author spent his vacations for several years hearing Confessions and doing parochial work at St. Mary's in

Boston, where he came in contact with persons of every condition in the parish as well as from surrounding towns. The big Church near the North Terminal gave out-of-town Catholics an opportunity of attending to spiritual as well as secular business in their visits to the city, and it furnished Father Sabetti with experience in every phase of life.

The Class of Rites fell to the lot of Father Sabetti with the Moral Class, and was very dear to his heart. His devout soul hankered after the perfection of exterior worship and the administration of the Sacraments, and so he endeavored to impress on his pupils the sacred duty of perfect conformity with the enactments of the Church for the honor of her Spouse. His introductory address on the opening Sunday was full of unction and made a strong impression, though the impression seemed to vanish when application was made. Hearing of pranks in former days, the large class of 1885 tacitly agreed to exclude every vestige of levity or inattention. They listened with admiration and devotion to the fervent words of the Professor, and were so silent that one might hear his neighbor breathing. Their silence was turned into an outburst of laughter when, at the close of the introduction, Father Sabetti's hands came down on the table with a resounding blow while he exclaimed: "Be quiet now". The silence and the quiet were oppressive to him. He insisted strongly on bestowing the names of Saints on those to be baptised, and he inveighed against family or extravagant titles instead of consecrating the subject to one of God's servants. Almost immediately after the admonition, the wag whose turn it was to officiate, or who officiated out of turn, said to the much-baptized doll-baby: "*Bismarck, ego te baptizo etc.*" Though apparently unheeded, the lesson sank deep into the memory of all present.

After the departure of Father Pantanella, the care of the grounds fell to Father Sabetti, and they lost nothing by the transfer. He might not have faced the task that fell to the lot of his predecessor; but he allowed no deterioration, and with the proceeds of his book he added the longest of all the walks, the mile walk that skirts the grounds below the crest of the levelled hill, the

Via Sabettina. May it perpetuate his name as long as there remains a Jesuit in North America!

In the course of 1895-6 he fell seriously ill, but rallied enough to be able to travel, a fact which among others may have contributed to his election as Procurator to the Congregation of that year. His homecoming was a memorable one in Woodstock, one that emphasized the love and esteem that led to his selection. It would have made him vain if vanity were his weakness. He was not vain; he was a lovely, saintly child of sixty years. As such he died on November 26th, 1898.

After the departure of Father Cavaller in 1872, the chair of Hebrew was vacant for a year. However, the memory of the sacred language was not allowed to die out completely. Father Frederick Hagemann of the Fourth Year conducted a Hebrew Academy. On the last day of December, 1872, Father Cavaller returned on a visit and brought with him his successor in the Hebrew course, Father Jovino, who was also charged with the Scripture Class. The new Professor was a linguist and an Orientalist, with ambition to do good work in his line both for his own advancement and for the good of his pupils. But his zealous efforts were only partially successful. Dogma and Moral left little time or energy for studies commonly regarded as secondary.

An opportunity soon arose for exercising his biblical and linguistic knowledge. Somebody among the Protestant sects in Virginia, a Rev. Mr. Watson, by way of edifying his congregation, conveyed to them his doubts about the truth of the traditional time of the burial of Christ. Six or eight lines on the subject were clipped from the *Baltimore Sun* by Father Keller. He probably gave it no further thought until asked for authorization to publish a book on the matter by Father Jovino. The Professor of Hebrew thought he had a mandate to refute and enlighten "*Clarissimus*" Watson, and composed in Latin a vindication of the common view. He showed much erudition, and a little that could not be called erudition, had his dissertation translated by the Scholastics, the creases and lumps of style smoothed out by Mr. Hugo Magevney, and the whole printed at Woodstock. The learned world wondered who Mr. Watson was, and

Watson himself woke one morning to find himself famous for a day-and-a-half. He and the book he had provoked into existence soon settled into comfortable oblivion.

Father Jovino was called back to Europe after three years, and found a more congenial post at Louvain in teaching Sanskrit and the Semitic languages. Future missionaries in India and ambitious Theologians of that famed university were eager listeners in the classes of Woodstock's late Orientalist. He passed to his reward in Naples on November 20th, 1914.

With Father Jovino came Father Romano to teach the Short Course for two years. He was born in Positano, diocese of Amalfi, in 1842, and entered the Novitiate of Naples in time to inherit the hatred of Garibaldi's "red shirts". He had to fly at the end of his Noviceship, and found a resting place at Aix (Provence) for his Juniorate. He studied Philosophy at Rome under Palmieri. His course of Theology was interrupted by the invasion of the Papal States in 1870, and he had to fly again to finish it elsewhere. He resumed it immediately at Innsbruck, and was ordained there in 1872. On the completion of his Fourth Year he came to the United States. His advent was timely, as the Short Course was without a Professor on account of Father Sabetti's change to Moral Theology. Father Romano held his chair for two years until a successor was appointed, and then he went to Frederick for his Third Year. After that he spent ten fruitful years in St. Joseph's, Philadelphia, with Father Ardia, a kindred spirit. From 1886 to 1888 he taught once more in Woodstock. Boston occupied his zeal for the three subsequent years. Eighteen more were spent in laboring at Elizabeth Street, New York, among the Italian population of the lower East Side. Both he and Father Russo did untold good, especially by saving the young to the Faith, and in bringing lapsed Catholics to the practice of their religious duties. He celebrated his Golden Jubilee in Elizabeth Street amid a great outpouring of affection. He had come to the end of his activity and was forced to fall back on the easy duty of Confessor of Ours and Spiritual Father, the latter in Boston and the former in Woodstock. He died January 14, 1914, in St. Agnes' Hospital, Baltimore.

He was a man of medium height, stooped, slow of gait, florid in complexion, with wondering eyes as if the world was a mystery to him. Certainly much of the lives of the Scholastics was a mystery. They were so quiet and undemonstrative on the one hand, almost noiseless in their ordinary recreation; but on the ball-field, ball-alley and the frozen river their activity was so intense, their movements so sudden and bewildering as to make the head reel and the flesh creep in dread of possible accident or calamity. After the game you would imagine that a week in the hospital would be prescribed for each of the players, and yet the next day they would move about as easily and quietly as if they had been a month in the Thebaid under the abbot Pachomius. Was it Indian blood in their veins or electricity in the air that caused the activity? Who can tell? Anyone might see that the silence, contentment and hard study came from religious training, zeal for God's work and the desire for "Christian and Religious Perfection". Father Romano as religious adviser in his last days could tell it best of all. The mystery of exuberant vitality has become plain at last as he looks down on Woodstock from his throne in Heaven.

CHAPTER XI

THE LIBRARY

Hic (liber) et mare transit
Et longum noto scriptori prorogat aevum.

Native talent exercised in silent thought, the living voice of the Professor who is devoted to his work, and the printed page of the long-silent master combine to finish the Scholastic in the House of Studies. Something has been said about the early Professors, and much remains to be said about their successors, but the armory of thought clamors for recognition of its values. The Library on the opening day was not ready to receive the distinguished guests as it was on subsequent occasions to welcome others no less numerous and distinguished. The shelves for books were not all in place, not even sawed, and the books themselves—most of them and the best of them—were still concealed in huge boxes in basement rooms. There were boxes shipped from Georgetown, class books mostly, and works of consultation for immediate use were distributed at the earliest moment under the direction of the Assistant Librarian, Father Strong, who was selected for the post, not so much on account of his name, as for his dignity as ancient in the Fourth Year of Theology and representative of Maryland. There were boxes from the Scholasticate of Fordham, New York's contribution to the upbuilding of the new home of learning; and, above all, there were the precious collections from Rome and Paris made by the combined wisdom of Fathers Mazzella, O'Connor and Paresce.

In Georgetown the training had been to a great extent of the practical kind; fitting men for controversy with the sects, with lesser emphasis on Scholastic teaching and speculative questions. Now the course was to be broadened by a deeper study of principles, which were to be applied to present controversy as occasion demanded. Many a vacancy among the works of the great

Doctors of Ancient and Medieval times was filled, many a tome of the Reformation period, many a classic treatise of later days was added to the works on hand. The purchases called for a considerable outlay in hard times, but Father Paresce would not starve the Scholasticate, least of all in the matter of mental pabulum.

With steady if not rapid work on the part of carpenter and painter, the shelves were ready for their precious stores by the feast of St. Stanislaus, and the Scholastics, instead of taking a walk on that holiday, turned in to transport the books from the cellar to their new home. It was strenuous exercise even for the number engaged, and at eleven a.m. Father Minister showed his appreciation by regaling the toilers with cake and wine in the Theologians' Hall.

The books were little by little arranged on their shelves and compartments according to the matter, but not with that scientific precision which is now required in Libraries. There was no one who could give enough of his time to the niceties of distributing and cataloguing that prevailed later. Father De Augustinis had his lectures to prepare, and was soon called upon to print them; so that in his three years of charge over the Library he did little except the essential. Mr. Andrew Keating, his successor, was a Scholastic and had his lectures to learn during his first two years in charge; and gave more time to editorial work than he devoted to his duties in the Library. In 1875 Father Charles Cicaterri was appointed. He was a pronounced book-worm and a deep scholar. The Library was a temptation to whose fascination he fell a victim at once. He spent much time there, but in reading, not in arranging and cataloguing, not even in buying.

Father Charles Piccirillo came to us July 1st, 1875, seeking liberty which he could no longer find at home. In September he was assigned to teach Ethics, Canon Law and Ecclesiastical History. This was a difficult program for one who had not entered a classroom for twenty-five years, enough to tax the powers of a seasoned Professor, yet Father Piccirillo was not daunted. He was a prodigious worker, had read very extensively, and had

been for a generation in contact with the best minds and best scholars in Europe. He taught the class well, he repeated the experiment the next year, and in addition he took charge of the Library. This will appear all the more astonishing when it is remembered that each year he wrote out afresh all his lectures. To do so, he got up in time to finish meditation, Mass and Office by 5:30.

In Volume XVII, p. 339 of the *Letters* there is an interesting sketch of his life by T. E. S. (Thomas Ewing Sherman), who knew him well; yet it may prove of interest to add a few items from the Father's own lips. He was of such a restless disposition in his boyhood that, in order to keep him quiet and prevent him from running around the class, he had to be strapped to a bench. Our youngsters are liable to be strapped another way. It was useless to rely on words of reproof. He forgot them as soon as uttered. If he was as polite a youngster as he was courtly in his old age, he must have made more apologies than ever fell from the lips of his prototype Ribadeneira. The apologies were accepted, and the strap was applied, but not after our fashion; and so Carlino was able to keep his seat, because he could not leave it. Brilliant in his studies, he was admitted to the Society before he was thirteen, and by special dispensation of the Pope pronounced his first vows at the age of fifteen. As the *Letters* admit a mistake in the month of his birth, there is good reason to suspect, from his own words, that there is a mistake in the year, too, either of his birth or of his reception.

In his Junioriate he applied himself with such success that his poetic and prose composition won approbation, and even as a Scholastic he was sent to preach in the Church before a regular congregation. His mastery of Latin may be gathered from the fact that, during the World's Fair in Philadelphia, which he studied closely for his account of it in the *Civiltà*, he entertained us one whole recreation with a description of Machinery Hall and its contents in the tongue of Cicero. In perfectly intelligible language he set the new Corliss engine at work driving the new Hoe printing press and all the other machines before our imaginations. There were no pauses, no hesitations, but one continued flow of perfect word

painting in idiomatic Latin. It was a good test of the adaptability of a dead language on the lips of a master. With an equal fluency and with no unnecessary repetition, he gave us our annual retreat three years in succession, the third time being as interesting, profitable and original as the first.

Father Piccirillo made the regular course of Philosophy, partly under his future colleague, Father Liberatore, but his course in Theology, if measured by repetitions, circles and disputations, was confined to one year. Private study amid other absorbing duties had to make up for the lack of public lectures. One morning without any previous notice, he was summoned before a very formidable board of examiners: Father Passaglia at the head and (if memory fails not) Father General himself presiding, and for two hours he gave an account of his progress in Theology. In recreation Father Roothan, while declaring that the examiners were bound to secrecy, stated that he was not so bound, and proclaimed for the benefit of all that the examination was a success.

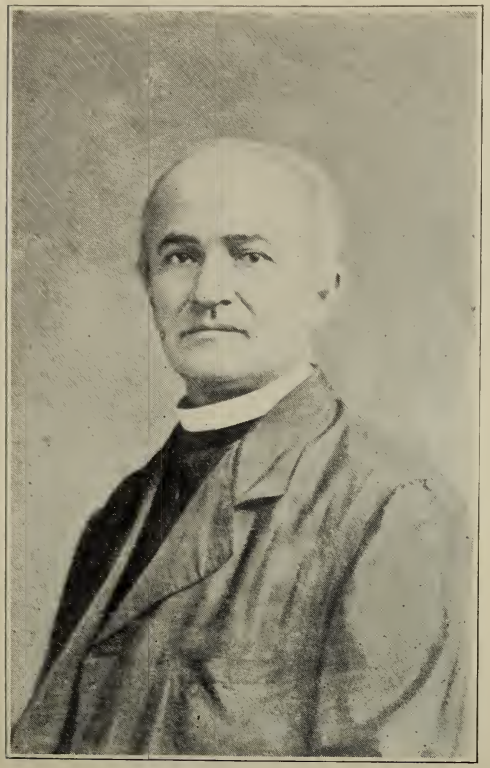
As an examiner, particularly in Theology, Father Piccirillo was feared somewhat. He was more oratorical than Scholastic in his objections. He lacked the precision of the regular Professors, and had to be watched closely to catch his objection. There was, however, a compensation. Oratory takes more time than Scholastic definiteness, and the time, mercifully for the victim, passed by in the repetitions of the long majors and minors, corrections and explanations, so that the difficulties were not often pressed beyond the depth of the swimmer battling for dear life and future glory. When the big clock in the corridor struck the quarter, Father Perron would say "tampus", and a smile all round would finish the scrutiny.

Almost from the very start Father Piccirillo was on the staff of the *Civiltà*, and for twenty years he was in charge. When Rome was occupied by the Piedmontese, there was naturally much in the Review that jarred the feelings of the usurpers of Papal rights. Warnings and threats were conveyed to the office without producing any change in editorial utterances. However, to be

ready for any drastic measures, one of the employees, the foreman in the printing office, was duly installed and registered as Editor, on the understanding that, if arrested, he should draw a double salary. The new official was perfectly willing on such terms to go to prison. He went, and another followed him, and a third, without any change in the utterances of the *Civiltà*. As repeated arrests, trials and imprisonments of the Editor produced no change in the tone of the *Civiltà*, the government was determined on catching "the man higher up". They could not long remain in ignorance of the writer really responsible for the principles which they feared and detested as robbers and liberals. The news soon leaked out that Father Piccirillo was to be arrested. It was not long in reaching him, for there was little in Rome or Italy that he did not know, and he could easily find out in his frequent visits to the Vatican. Besides being the Confessor of the Pope, he read to him beforehand each issue of the Review, and received instructions concerning matters which Pius IX wished treated as occasion demanded.

If was time to fly; but before he left, Father Piccirillo, according to tradition, was consecrated privately, probably by Pius IX himself, to perform some functions requiring secrecy and episcopal powers. He reached Woodstock on July 1st, 1875, and began his study of America and the Scholasticate. In the beginning of the school year he was assigned to the chair of Ethics, and in addition he taught Canon Law and History. Canon Law at that time was not rated as high as it is today. In History Father Piccirillo was a past-master, and he knew how to make it of absorbing interest. He may have done the same with Canon Law, but no echoes of that class ever reached the younger side of the house. He was much prized by the class of Ethics, not because he treated each member of the class with a preliminary smile, but because he was clear and thorough, and knew how to make the study interesting and practical.

In his second year he took over the Library, and from the first day of the Short Vacations he had a corps of workers with him during the noon recreation up to the end of the year. With infinite pains he measured with



FATHER CHARLES PICCIRILLO
(1821-1888)
LIBRARIAN, PROFESSOR AND PREFECT
OF STUDIES

FATHER BENEDICT SESTINI
(1816-1890)
ARCHITECT, MATHEMATICIAN, ASTRONOMER

his tape line the entire shelf space, the length of the books in each particular division and subdivision of matter. After many trials and changes, after several removals from shelf to shelf, he got every book in its proper place, left room for necessary growth, and piled duplicates of lesser value on the shelves behind their more important fellows. He had ornate pendant labels in large lettering made for each division, and on each shelf he had tacked long pasteboard strips indicating the subdivisions. Next he had every book stamped and catalogued and placed in its proper position. One thing he carefully impressed on his aids, that under no pretext was any paper or note or letter to be destroyed. It was steady but pleasant work, with plenty of chaffing and some hearty laughs at the Librarian's original pronunciation. Of course, he needed interpreters for many of the English works, as when he came across Mark Twain's "Rowjing It" (Roughing It); but finally the task was completed with satisfaction to the Professors and profit to the ten or twelve aids in the work.

During his term of control Father Piccirillo added very many and valuable books to the Library, not merely buying all the serious works that appeared in his time, but collecting works long out of print. He was in touch with collectors all over Europe, and watched the catalogues of second-hand dealers in America also. His wide acquaintance with the world, made in the Christian center at Rome, enabled him to secure works that might have escaped the notice of a less expert buyer. He had the revenue arising from the Woodstock publications, the revenues of the house, and donations from personal friends, as well as from patrons and friends of the College. One, Miss Anna Smith of Washington, deserves particular mention. She was a rich and devout Catholic lady, living a simple, retired life, with few expenses and an ample revenue. Her form of charity consisted mainly in purchasing books for Priests. She was a generous donor to the library of Georgetown, and accounted it a privilege to add to the Woodstock collection also. Father Piccirillo drew on her generosity freely but judiciously, according to her views in promoting ecclesiastical study.

As a mark of gratitude the very exceptional favor of visiting our Library, probably at her own request, was granted her by Rev. Father Provincial. Every possible consideration was shown the visitor, and every attention that lay within the power of the Superiors. She deserved it all, yet it is doubtful whether she fully appreciated the exception made in her favor, or the sacrifices which her presence imposed upon the nervous retiring disposition of Father Racicot, the Rector.

Additions rare and valuable, like the complete set of Polyglot Bibles, continued to be made during the incumbency of Father Piccirillo, and have been going on under his successors to the present time. The *Annual Letters* state that he added many volumes to the collection which he inherited. The three tiers of shelves have long since proved inadequate; and even the removal of works of reference to the Scholastics' Library and the Fathers' Recreation Room has given but partial relief. There are very many valuable books still stacked behind those arranged before the eye on the shelves. Room in abundance could be provided if book stacks were erected on the floor space of the Library. But in that case there would be no hall for disputations; no place where Community and guests could assemble for celebrations of a social or literary character. Woodstock needs a Library and a Chapel, and needs them urgently.*

Besides providing and caring for books as Librarian, Father Piccirillo, as Prefect of Studies in succession to Father Mazzella from September 1879 to July 1888, was interested in promoting the study of Natural Science in all its branches. The classes of Physics, Chemistry, Astronomy, Mechanics, etc., were all well taught and the matter carefully studied, if an examination were required. But there was much more that many men could do if they were enticed, urged and directed. His position brought him into contact with all the Scholastics, among whom he found many of exceptional talent, who, if their interest were aroused in matters outside the regular curriculum, might easily reach eminence in various

*This paragraph is already far behind the times.

branches, especially if they could be induced to copy his own indefatigable industry.

Eager for results, he began with an Academy of Sacred Eloquence for the Theologians, where he expatiated on the importance of the subject, and unfolded his plans for securing good results by the study of principles and models in various languages, composing skeletons of sermons, developing of particular parts such as perorations, exordiums, etc. They admired his large ideas, his grasp of the subject, his enthusiasm, but they felt that his suggestions would entail more labor and occupy more time than they could afford to subtract from the essentials of their classes, especially as they were obliged to give a half hour already for *Toni* every Sunday. They were asked to designate the hour on which they were willing to assemble on Sundays. Not wishing to offend by a lack of appreciation of Father Piccirillo's interest in their progress, and at the same time to mark the hour they could best afford to sacrifice, they mentioned two o'clock on Sunday afternoons. Some of the willing ones must have suspected that the hour was an impossible one. For more than forty years he was accustomed to take a nap at that hour, and could not well forego it then. For very economy of time he was obliged to sacrifice a few minutes every day rather than battle with drowsiness for a few hours. The Academy of Sacred Eloquence met a premature death.

He was more successful with the Philosophers. Among them he wished to promote a deep study of Latin Philology, and particularly the study of the roots of the language and their various derivatives. They were struck with the wide range of his erudition. His wild pursuit of the radicle *spec* in *species*, *spectaculum*, *inspicere*, *specimen*, etc., etc., made a strong impression on many of his hearers, and without doubt had a great influence on their subsequent study of Latin and Greek during their term of teaching. His words and scholarship were certainly inspiring to those who were ambitious to be thorough in their studies. For two years he continued the Latin Academy. He had planted a seed which, he

hoped, would bear fruit in the future. It certainly did in the case of some.

Coming from Rome, where every other ecclesiastic whom you met on the street was a specialist of some kind, and finding no preparations for definite careers in Woodstock, Father Piccirillo determined upon the way, and all but adopted for his motto *Compelle intrare*. It was his only mistake. Men were ready, as a matter of course, to do anything that was of obligation, but in matters of supererogation they would do as they pleased and enjoy their liberty to its fullest extent. They wondered at the versatility of their Prefect of Studies, they were astonished at his erudition, they were charmed at his charity and exquisite courtliness, and were edified by his piety and religious observance; but they would not be driven even for their own good. Father Piccirillo did not know this at first, though he learned it later, and by allowing for this American trait he got what he wanted.

Men could not be driven, though they might be attracted. They were more inclined to the practical than the speculative. The genius of the country was evidenced and emphasized at the Centennial Exposition in Philadelphia, and noted for the *Civiltà* by Father Piccirillo. To suggest lines of private study, he made collections of minerals, botanical specimens and even toyed with Zoology and Natural History. A liberal donation from the patrimony of Father Welch, which was authorized by the General to use according to discretion, presents from other houses and from friends, revenues from publications, from Mass offerings and donations in answer to begging letters, enabled the Prefect of Studies to get together the nucleus of a museum. There were minerals and geological specimens to the number of 4,400, 1,500 species of fossils, 6,000 different kinds of marine and fresh water shells. Ornithology was represented by over a thousand species of birds with 500 eggs and 130 nests. Botany was represented by 7,000 kinds of plants. Snakes, immuned by death from delirium tremens, were kept in jars filled with alcohol, and exotic birds and butterflies were on their perches. To promote the study of Zoology, two Scholastics were sent to Washington during

a vacation to learn the art of Taxidermy, and on their return they tried it on the dog, (not Kibbutz, long since dead, but a late arrival), and on various specimens of birds and animals secured in the neighborhood. A specimen of a young camel, more ungainly than his father, found a place in the library for a time, as also a giraffe suffering from a mass of undigested straw in his interior, and craning his neck to find a remedy among the medical books on the third floor of the library.

A few beautiful cases with glass frames in shining ebony contained, one a goodly number of geological specimens, another a collection of building marbles such as were used in ancient Rome. Highly polished rectangular slabs, six by four and one-half inches, on their narrow shelves made a neat spectacle in the library and invited admiration and study. These marbles were for sale for $5,000 and were desired by the Naval Academy at Annapolis, but statesmen like "sockless" Jere Simpson of Kansas were unwilling to vote the price. Such a sum would have been very acceptable for additional books, yet few would be willing to see the marbles go at any price. There are but two better collections of the kind in the world.

The other specimens of various kinds are contained in a long row of presses on the third corridor waiting for a new building, yet attracting attention and provoking curiosity if not studiosity among the Scholastics. Sooner or later they will fully serve the purpose for which they were collected, and will lead to the first efforts of some future scientist. Big men have begun big careers with humbler equipment.

Under care of Father Piccirillo for eleven years, the Library continued its steady growth by the acquisition of the best books in all the branches taught at Woodstock, as well as in English works. The *Annual Letters* reckon an increase of 10,500 during the period, probably an overestimate, but certainly the additions were very large and valuable in view of the resources.

As Professor he taught Ethics and Canon Law concurrently with Scripture, which occupied him the thirteen years he spent with us. The most striking lecture in Ethics was his defense of the sanctity and indissolubility

of the marriage tie in the Natural Law. Hence we were not surprised at the sensation he caused at the Third Plenary Council of Baltimore, when unexpectedly he was called upon as Theologian of Bishop Janssens to discuss the same point under the New Law of Grace. His long fluent speech in elegant Latin took every one by surprise; Bishops, Theologians and Ours equally. It is probable that no one was more surprised and delighted than the Bishop in whose name he spoke. A penury of priests in his poor diocese of Natchez made it difficult for him to find and spare a Theologian for the Council. He hoped to find one in Baltimore, and was not disappointed in the choice.

After a year of distressing cardiac affection and several days of acute suffering, Father Piccirillo passed off suddenly from a cerebral hemorrhage on July 5th, 1888, three years and two months after the celebration of his Golden Jubilee in the Society. He had an important part in the making of Woodstock, and won in his later years the warmest affection of every man in the community. See *Woodstock Letters*, Vol, XVII, p. 339.

CHAPTER XII

MORE LEADERS

Quot Capita tot Sententiae.

There were many Woodstockians who had been received into the Society by Father Keller when Provincial between 1869 and 1875, and there were a few Theologians who remembered him on his frequent visits to the College when they were as yet but Philosophers. From these, and particularly from the Missourians, he received a warm welcome when he was proclaimed Rector on December 8th, 1881. Residence in the East would now be less of an exile with one of their own Province at the head of the House of Studies. However, they knew well that to Father Keller latitude or longitude was a matter of supreme indifference. The habit gave the sole title of recognition, though in his heart he was not indifferent to the country of his adoption or to the Province which he had helped to form, and which had formed himself with so much success.

Father Perron, whom Father Keller succeeded, was trained in the army, was naturally a believer in military methods, and lost none of his love for military precision when he entered the Society. By heredity and training he was inclined to foresee and regulate everything, and, except in a crisis, left but little to personal initiative. He knew the spirit of the Society with its emphasis on obedience, and he expected compliance with his enactments. Like the general in the army he issued his orders, and like him he thought little of the opinion of subordinates; for he was superior to all human respect. But unlike most generals he was a saintly man, a religious animated with the purest charity. He showed the sympathetic side of his nature but seldom; reserving it for emergency, he was motherly in his kindness. Even in case of a fault, where one would expect severity from his character of aloofness, if the fault was admitted and regretted,

he was indulgent to the delinquent as the Father of the Prodigal in the gospel. In fact, like St. Ignatius, he was much more apt to be indulgent to the weak than to the strong. He travelled the path of religious perfection himself at such a pace that he scarcely expected others to keep step with him. Instead of expecting others to help him with his baggage, he lent his strong arms to bear the burden of those struggling and straggling behind him. (See *Letters*, Vol. XIX and ff.)

Father Keller was not a soldier. He was a saintly invalid, a kindly mother, with a mother's peculiar tenderness for the weak or wayward boy, always expecting her pet to turn up at last on the right path, with a right heart for home. He issued but few regulations and saw but few faults, for there were but few faults to see; and the regulations were accurately observed, both for their inherent wisdom and for love of the legislator. He held the democratic principle that the fewer the laws the better the State, and that men left to their own initiative and love of order would do better than if their movements were guided at every step. Results confirmed the truth of his theory. Woodstock, probably, never rose to a higher level of study and discipline than in the all-too-short period of his government as Rector.

When Father Keller resigned his post as Provincial, the Woodstock community numbered 138 members. On his return he found 149, with an expected increase of twenty Scholastics for the coming year. Where could they be placed? The house that Father O'Connor thought could never be filled was already filled to overflowing, and there were still some absentees in Belgium and France. To make room for the influx and lessen the number of men doubled and trebled in the large rooms on the first floor, it was decided to utilize the attic. Dormer windows were cut in the roof in both wings as well as in the center front, and partitions of lath and plaster were erected between. Excluding the part cut off by the slant in the roof, there was but little space left, just enough for the bare necessities: bed, wash-stand, desk and chair. The light was limited and not always conveniently located for study. A cupboard beneath the roof and beside

the window served as a clothes-press, and a small stove, set up somehow, tempered the wintry wind. Six small chapels lighted from above occupied the space over the Domestic Chapel, and proved a great convenience to the increasing number of Priests. Thus the College had at last four stories. Even the space over the Library, though somewhat raised above the remainder of the main floor, was divided up to accommodate the Brothers; and from the fact that it was heated by a large stove with a pipe running from end to end of that attic, the new section was dubbed Pipe Alley.

The new rooms were ready for occupancy by the middle of August, 1882; and though small and deficient in light, if one's desk was set in the most convenient place, the privacy, for Theologians at least, was preferable to doubling in a larger room. As may easily be imagined, any noise made in one room could be transmitted easily to the next, or rather without the greatest caution every movement was heard next door. One man declared he could hear his neighbor combing his hair; but the assertion was doubted. Despite the sounding-board character of the quarter, very hard work was done there by the large class of 1882–83. There were sixteen in the Long Course alone.

The Spring of 1882 brought us a change in Provincials. The giant Father Brady was succeeded by Father Fulton. Both had long labored in Boston; the former as Pastor of St. Mary's Church, the latter as Rector of the College. The work of the one was purely spiritual, if you except the building of the church and the administration of a large parish; the work of the other was mainly intellectual. Each was a master in his own line, though not without honor in others also. Neither could make an impression on Woodstock: partly because on account of distance they could not visit the place often, partly because Woodstock was already well organized. Father Brady could and did inspire zeal for souls among those who were immediately preparing for the ministry, and devotion to study as a means for usefulness. Father Fulton was the most influential Catholic, a representative of the Church militant in New England, a champion of Catholic

thought and principles, a man who was more than a match for the intellectuals of his day, a thorough master of English literature, and a brilliant conversationalist. He organized the fruits of Boston College and taught Catholics to hold up their heads, and persuaded them that they had a right to exist on the planet and even in Boston, the "Hub of the universe." His words inspired a love of reading, but reading in his chosen field was a side issue in Woodstock. His ideas were no different from those preached by others, the ideals of the Society; but his language, if you forget uncouthness of manner and peculiarities of delivery, was an inspiration. From his boyhood, when page in the Senate at Washington, he strove to master the best authors and equal in expression such orators as Webster. Their flow of language he did equal, but his delivery was his own, based mainly on his master, Doctor Johnson. If in nothing else, he could claim equality with his model in uncouthness. This, though it might distract his hearers, did not detract from the force of his principles.

The General Congregation of 1883 was a momentous one for the Society and for Woodstock. It gave a vigorous Vicar-General as an aid and successor to the saintly Father Beckx, already suffering from the ravages of old age, and it took away from Woodstock one whose years of usefulness were expected to be many and prolific of good. Father Fulton as Provincial went officially to the Congregation, and Fathers Brady and Keller, ex-Provincials, were chosen as delegates. No one was surprised and everyone was delighted with the choice. After the election in New York the quiet apostle of the immigrants on the Island, Father Prachensky, when he saw the Provincial seated in recreation between the two delegates, hit off the trio by a quotation from the *Gloria in Excelsis: Tu solus sanctus, tu solus dominus, tu solus altissimus.* The men at Woodstock might demur at the *solus*, but they would cordially admit the *sanctus*, as well as the *dominus* and the *altissimus*. Father Keller was certainly *sanctus*, Father Fulton as Provincial was *dominus*, while Father Brady was surely *altissimus*, being six-feet-four. We expected to see Father Keller back in November, but we

were fated to see not him but his successor. Remarks which he made on some important points brought up at the close of the election of Assistants, attracted the attention of the assembled Fathers, and led to his choice as Assistant of the English-speaking Provinces. His election as Assistant was a severe trial to Father Keller, not only because it brought him out of obscurity, but because it meant exile and eventually death in a foreign land. He felt that he was too old to accommodate himself easily to a new climate, new food and the persistent work which the office entailed. Fortunately for him, the language was no problem, as he spoke Italian like a native, and much better than most natives. In a long letter to his late Minister he bewailed the honor conferred upon him, and expressed his regrets for Woodstock and America, which he did not expect to see again. The duty of packing his valise fell to the present writer who, with the hearty approbation of Father Minister, liberally salted every ounce of clothing with good old Bull Durham. Inside the clothing and between each layer, the tobacco was scattered as a protection against moths during the passage across the Atlantic and as a solace for his exile afterwards. If any one is disposed to criticize the saintly Father Keller for his indulgence in smoking, it would be well to recall the answer made by Pius IX to an impudent Protestant, who called the Pope's snuffing a vice: "My friend, it is not a vice; if it were, you would have it."

His exile ended on February 4th, 1886, and, laden with merits and the love of all who knew him, he passed to his final home from Fiesole, awaiting with eternal love all whom he taught by word and example to love God and serve Him.

Father Peter O. Racicot on November the 25th, 1883, came to us from New York, where he had been Socius to the Provincial. Our Rector had been taken away by the Congregation and no time was lost by Father General and his Vicar, Father Anderledy, in appointing a successor. With the Provincial and two deputies on hand, it did not take long to settle on a Rector. The Socius and the Provincial stood out prominently in the Province, and had met with approbation of the General too. The mark

of confidence was not lost on the keen mind of Father Racicot, yet it was no little trial to one of his extremely nervous temperament. Standing at the head of the refectory on the evening of his inauguration he was thankful that his habit hid from the large community the uncontrollable trembling of his limbs. His course of Theology, three years in all, had been made in Fordham, and his ordination took place before he began his second year. It was somewhat of a handicap to him that he was not acquainted with the regular routine of a Scholasticate before he undertook to guide the destinies of one, and it required some time to understand the spirit of the place. He had taught Philosophy for five years, and learned to know the lazy and careless side of human nature. He had been Prefect of Studies and Discipline, and had met the mischievous and thoughtless elements during his long acquaintance with the Second Divison in Fordham. The troublesome element he met in the College. That may have disposed him to think that much prefecting would have to be done during his term of office. His first instruction to the Scholastics showed that he underestimated the spirit of charity and self-sacrifice which characterized Woodstock from its inception. It took him some time to learn that there could be exuberance in recreation and recollection after it, that tricks and charity could co-exist, that independence and self-sacrifice were not antagonistic. He finally did come to know the easy familiarity and the thorough understanding between equals, and the complete submission to superiors despite an outward air of ignoring their existence. During the vacation at St. Inigo's, where he was thrown into constant touch with his subjects, he seemed to enjoy the unconventional life as much as they, and with few traces of the constraint that was natural to him. He had a keen appreciation of his duty as Superior of a large house, and was particular in his efforts to train such as might be expected to become Superiors. Without being aware of it, they got opportunities of showing what was in them. If any one disappointed his expectations, he had no easy task ahead; it was almost impossible to regain the forfeited esteem. Liberalism in any shape or form was an abomination to him, and any one with a

taint of the disease was put on the black list. Once in the middle of dinner he stopped the reading of O'Meara's Life of Ozanam because of some expression which he considered tainted.

Strong and sturdy he had a fine presence, and he showed intellect in every feature. His quick nervous temperament was well concealed by his iron will. But all his will power was insufficient to control his terror in a thunder storm. In pity for his nervous torture his Minister would wander into his room to engage him in conversation during the fire works. The presence of one undisturbed during the storm and the cool comments on nothing or any trifle restored equanimity. When all was over the Minister retired, and Father Racicot resorted to his sedative, the pipe. In his case Father McDonough's dictum—"the cure is worse than the disease"—probably held good. It was bad for his nerves, but a necessary remedy for his complaint. The presence of a demented Professor in the community for a few weeks almost drove him to desperation. He could handle a sane man, but arguments and appeals to the crazy genius were futile, and Father Racicot would have become unbalanced himself if Providence had not removed the mental patient from the house and from the country.

The exterior only has been sketched here, but one who wishes to know something of the interior will find it feelingly though only partially delineated in the *Woodstock Letters* (Vol. XX, p. 198.) This much must be said, and it is much to say: He was a just man, just in the sense of Scripture, and he labored seven years to make his subjects just, too; true followers of St. Ignatius, even as he was. He was relieved of his burden October 9th, 1890, and died an edifying death on Good Friday, March 27, 1891. His appointment as Vice-Provincial in the absence of Father Fulton in Ireland, and his election to the Congregation of Procurators in 1889 gave testimony to the esteem in which he had been held despite his retiring disposition and obscure life in Woodstock for seven years. The glad welcome home which he received from the Scholastics on his return in October let him see for the first time the inward sentiments of the Community.

It was an ordeal he would gladly have shunned; but it was inevitable. The Community wanted it, and the Rector, however he might deprecate the fact, deserved the celebration.

The post of Minister was vacant for a short time after the death of Father McDonough. On the completion of his Tertianship, Father Patrick Toner, the first of our graduates to take office here, was named Minister, and held the office for two years. In his seven continuous years he had seen Woodstock change from a desert to a blooming garden. If it had the power to speak, how gladly would it have welcomed a pioneer, and smile in answer to his smile of pleasure, in order to make up for the frown it wore on Septemper 22, 1869, when he climbed the hill for the first time!

After his Juniorate in Frederick during the first two years of the War, he was sent to teach in Baltimore, advancing with his class from Rudiments to Rhetoric. According to the regulation of Father Keller, he was overdue for the Scholasticate, and consequently he was chosen as one of the pioneers. He returned to Baltimore to teach Rhetoric after his course in Theology. After another year of teaching in Boston College, under his old classmate at Woodstock, Father O'Connor, he was sent to his Third Year at Frederick. With the exception of a few weeks at Frederick before his death, he spent the last years of his life at 84th Street, New York. He was a hard worker at his studies, quiet in his ways, yet he thoroughly relished the life and fun about him; he was amiable and loveable to a degree. His genial smile was enough to drive away the blues, and attracted children spontaneously. How they loved to gather around him! Yet no one ever overstepped the bounds of respect. Much to his regret, he was taken away from his fruitful work in Yorkville to be made Superior of the Residence in Providence. Scarcely was his predecessor, Father Gockeln, laid in the grave in Worcester before Father Toner was buried by his side. He died January 16th, 1887.

The departure of Father Toner from Woodstock after two years was accounted a serious loss by the Scholastics. They loved his gentle, unassuming and simple ways. He

had been through the process himself and knew the pressure of studies, circles and sermons and similar trials of a moment. Cheery as he was, he felt the depressing effect of an east wind and three cloudy days, with a wet Thursday by way of emphasis. What man could do to relieve the strain, he was anxious to do. But what about his successor, Father Charles Bahan? Comparatively few knew him. He was born in Florida, was educated in Louisiana and Georgetown, but so long ago that he had no contemporaries of his student days then living in the Scholasticate. He had been stationed most of his days prefecting in Georgetown, with a parenthesis of seven years in Worcester as Minister. He made his Tertianship in Frederick in 1871-2 with Father Sabetti, and got what his heart yearned for, some time to spend with God without any responsibility for the conduct and progress of thoughtless boys. God alone knows what progress in virtue was made by Father Bahan in that year. He could meditate without fear of interruption, could say his Mass at his leisure without anxiety about the study hall, and recite his Office according to the recommendations of the Church. He had a master of the religious life in his instructor, Father Felix Cicaterri, and was a docile and eager learner.

As a boy he was first in his classes, and first and best in the Chapel, and was best, if not first, in the yard at all the games. Though born by the steaming Everglades and schooled on the banks of the Pontchartrain within view of hungry alligators, when he first saw ice he got a pair of skates and soon became the fleetest and most graceful of the skaters on the Potomac. On the hand-ball alley he was ready with hands or feet as the occasion demanded, and could easily outpoint such masters of the game as Mr. Haugh, Mr. Finnegan and Brother Brady. With all that, he was an inveterate and skillful bead maker, constantly working while overlooking the boys at play. Many a lad learned to love the beads by seeing the First Prefect constantly string them, and many an alumnus carried for years the beads he had received as a present from Father Bahan.

The twenty long years of prefecting emphasized the

serious looks of his boyhood and made him stern of aspect. But there was no sternness in his heart; nothing but kindness found a lodging there. He could even play a good-natured trick, and when he indulged in one it was of a kind to be remembered. In regard to his looks he wrote: "Father —— is often at me on account of my sour looks. I find it hard to wear a smile on a face that was never shaped for it. I have not had offices in the Society that foster smiling." His own ambition would have been to teach a low class; but Superiors wisely kept him at a difficult post, where he was an unrivalled success. When Superior of the Teachers' Villa at Rosecroft, before his appointment as Minister at Woodstock, we could observe the serious, but not sour, face. It was not sourness of aspect that won him the reverence, if not affection, of the boys at Georgetown and Holy Cross. He was kindness and indulgence itself, whenever the religious spirit would permit indulgence. He was never severe except against breaches of charity. He abominated any criticism of the absent, and would show it no toleration.

Woodstock was not long in finding out the sweet saintly character of the new Minister, even when veiled behind a stern face. Unfortunately, we were not fated to enjoy for long the benefit of his example or his manly and sensible corrections when deserved. A schoolmate wrote: "I never knew the time that his steadfast soul was not prepared to leave this world for a better one." As Procurator, a certain amount of purchasing devolved upon him, and, to attend to some important transactions, he prepared to take an early train for Baltimore. Intending to shave, he soaped his face, but had not yet touched his razor, which was found in its case on the washstand. A stroke of apoplexy, or something kindred, put an instantaneous end to his life.

(To be continued).

WILLIAM M. McDONOUGH
WHEN A STUDENT AT FORDHAM
(1877-1879)
EVEN THEN HE CHERISHED THE HOPE OF
MARTYRDOM

FATHER WILLIAM M. McDONOUGH

A SKETCH

I.

This belated notice of Father McDonough requires a word of explanation and apology. He has been styled by competent authority "the Apostle of the Moros," "a hero in disguise," "the bravest white man in the East," "a martyr to his zeal, a credit to his Order, and an ornament to his Church," It is now over six years since he died, yet no obituary of him has hitherto appeared. His death received a passing notice in the daily press, and nothing more. Of course, his wonderful apostolate was unknown to the world at large, but it was not a secret to his own brethren. Apparently, this is a case of neglect and ingratitude.

Nevertheless, the neglect is more apparent than real, and the ingratitude never existed. The delay was caused by a combination of circumstances which were more fated than voluntary, more unfortunate than blameworthy. In the first place, the Jesuit * who knew him most intimately and could best appreciate his apostolic labors, suffered a complete collapse in consequence of his hardships in the Philippines, and is only now recuperating. His convalescence is slow but sure, and his complete recovery, we trust, is merely a matter of time. His illness rendered him unable to perform a duty which would else have been for him a labor of love. In the second place, important documents, such as tributes from Army officers, were lost or misplaced during the annual Jesuit migration. The patron of lost things has been invoked, and we are still hoping for a favorable answer to our prayers. But it is useless to wait any longer. If these missing letters be found, they can be printed separately afterwards. Among other things they included a spontaneous tribute from General Pershing, who knew Father McDonough personally, and who had the highest regard for his bravery as a man and his zeal as a minister of the Gospel.

William McDonough was born in Milwaukee, Wiscon-

* Rev. John J. Thompkins, S. J.

sin, May 8, 1859. He was the youngest of four children comprising three sons and one daughter. When he wa exactly sixteen months old, his father was drowned in a wreck on Lake Michigan. The following details of tha disaster were furnished by the Historian of Marquett University. *

The Lady Elgin was a passenger steamer plyin between Milwaukee and Chicago. She left Milwauke September 6, 1860, on an excursion given under th auspices of the Independent Union Guards, a local Iris Military Company commanded by Captain Barry. I addition to the Union Guards and a large number o their friends, there were on board two German Militar Companies, the Black Jaegers and the Green Jaeger besides several city officials. Friday, September 7, wa spent sight-seeing in Chicago. At 11 p. m. the steame started on its return trip to Milwaukee. The night wa dark, the weather stormy, and the waters of the Lak were lashed into fury by the gale. In the early mornin of September 8, the Lady Elgin collided with th lumber schooner Augusta. There was a fearful crasl and the ill-fated steamer began to sink rapidly. Ther were 385 passengers on board, and many of them wer asleep when the collision occurred. The panic and con fusion that followed can be better imagined tha described. About 287 people perished, and most o them were carried down with the vessel. Among th lost was Patrick McDonough, the father of Willian Somewhat less than 100 were saved, and the wonder that any were saved, for the wreck occurred twel miles from shore. Some swam towards the land o pieces of wreckage, only to be drowned amid th breakers in sight of their more fortunate companion who were powerless to rescue them. According to th most reliable testimony, the disaster was about opposi Winnetka, which is only sixteen miles north of Chicag Most of the victims belonged to St. John's Cathedra and seventeen of them were buried from there o Tuesday, September 11. Bishop Henni officiated a preached, and in the course of his touching sermon h bewailed the fact that he had lost the flower of h flock. The Historian of Marquette, after consultin many newspaper files, failed to find the name of Patric McDonough among those whose bodies were recovere

* Rev. P. J. Lomasney, S. J., was good enough to visit th public library of Milwaukee in order to oblige a stranger. H consulted contemporary newspapers and sent to the Woodstoc Letters a condensed account of the wreck as above.

id identified. * The last survivor of the wreck ed November 11, 1921, at the age of eighty-nine. is name was Adalbert Doebert. According to him, e collision occurred sixteen miles further north, and n miles east of Waukegan, Illinois. The steamer ugusta reached Chicago safely, and was afterwards named Colonel Cook. From the account of the disster as given in the newspapers, it does not appear that e captain of the schooner made any effort to rescue e passengers. Probably, he did not know the extent of e damage he had caused.

The winter following the wreck, Mrs. McDonough and er four children, Terence, Frank, Mary and William, oved to Geneva, New York, and went to live with her ther, Michael Ryan. Mr. Ryan was one of the pioneer atholics of the place. It was in his house that the first atholic Society of Geneva was formed on December 12, 831. That Society at the time represented St. Peter's hurch of Geneva, and Mr. Ryan was elected a trustee n that occasion. The organization afterwards changed s name, and was known as the Church of St. Francis de ales. Mrs. McDonough lived with her parents on xchange Street until her death seven years afterwards, n November 29, 1867. Her life was shortened and addened by the loss of her husband and by the daily ght and thought of her fatherless children. From the ight of the wreck till the night of the tomb, she was a other of sorrows. Happily, she was a practical Cathlic, and her religion served as a silver lining to her ark cloud. She had nothing to leave her orphans except er good example, but that proved to be a priceless eritage. After all, virtue is better than money.

The four children grew to manhood and womanhood, nd they were true to the lessons they had learned at heir mother's knee. They have all now passed from he cross to the crown, and they bequeathed to their osterity the spiritual inheritance they had received. One f Father McDonough's nieces † is as eminent for her taunch Catholicity as she is for her musical and literary

* The body of Patrick McDonough was never found. He as probably in his sleeping room when the accident occurred, nd was carried down with the ill-fated vessel. Nevertheless, here is a headstone in the Ryan plot at Geneva which reads:

PATRICK McDONOUGH,
Born May 15, 1821.
Died September 7, 1860.

† Mrs. Walter T. Furney, whose maiden name was Miss Mabel McDonough.

talent. She is the editor of a music paper in Detroit, a correspondent as music critic for other papers thro out the country. I am not sufficiently acquainted account of their various careers, nor would this be place to do so.

William McDonough got his early education fir the public school and afterwards in the parish scho St. Francis de Sales. As a boy, youth and man, he considered a model for his age. He was prematu grave without being gloomy, and pious without ce to be a pleasant companion. Nevertheless, that night when he lost his father on Lake Michigan, c shadowed his whole life. Apparently, he made no e to forget that tragedy. On the contrary, he cheri the memory of it and, lest he should forget it, he ke skull in his room taken from a neighboring graveyar a reminder of death. That skull is now somewhere a bottom of Lake Geneva; for shortly before William to College, he rowed out towards the centre of the l and threw his sightless and unsightly companion c board. An intimate friend of his youth says tha always longed and prayed for martyrdom. His pra were heard, for he died a martyr to duty, and he wear a martyr's crown for evermore. * Yet was no recluse, no solitary student, no mouldy b worm. On the contrary, William McDonough, young man, was fond of athletics, of basketball, foo and shinney, of boating, bathing, skating and fish Naturally and usually, a man who keeps a skull in room is not likely to keep a scull of another kind on or river. Naturally that is true; but William McDon was more than natural, he was supernatural; he was ordinary but extraordinary. After he left home went to college, his interest in athletics became m theoretical than practical, and he was content to app the home team as a spectator from the grand st However, he made an exception in favor of ska

* Most of these details were furnished by schoolmates companions of McDonough. His closest friends were brothers named Rogers. The elder of the two is Matthew business man of Geneva still living (1927); the other is John J., pastor of Warsaw, New York. Father Rogers h distinct remembrance of January 1, 1877, when his chum home for college. On account of a heavy snow storm, the t were several hours behind the scheduled time, and there w long wait at the station in Geneva. The night was bitterly but the cold could not stop the flow of tears shed by the you Rogers. All that the cold could do was to crystallize the on his cheeks.

ıey and swimming. In later life when, as Prefect of pline, he was officially bound to supervise athletics, as careful to keep them in their proper place as a ıs to end, not as an end in themselves. He tried ake them a sanction for study, and he did his best to nate abuses. In the modern rivalry between brawn brain, brawn seems to be gaining ground constantly. heads of our secular colleges and universities act as ıey get periodic qualms of conscience; they are ned at the amount of time and money spent on sport e expense of scholarship and morality; but they have he courage of their convictions, nor do they practise they preach. They try to shirk the responsibility, throw the whole blame on their subordinates.

ı January 2, 1877, William McDonough entered St. .'s College, Fordham. His talent and application such that he completed the High School course in years and a half, and then he joined the Society of s. * At college he was considered a model of larity, and he was appointed bell-ringer to regulate whole institution. There were no automatic signal ks in those remote days, and the nearest approach to hanical precision was a bell-ringer of regular habits known punctuality. On Sundays and holidays there free study for an hour or two in the afternoon, and y of the boys took advantage of the opportunity. Donough was one of those who did. He had a habit aking notes on what he read, and of condensing gs to suit himself. That practice followed him all ugh his after life. It was especially noteworthy in osophy and Theology, and he spent twelve years ng a Commentary on the Spiritual Exercises of St. tius. But I am anticipating.

cDonough was a born gentleman and one of nature's emen. He was refined without being effeminate, without being squeamish, and high-minded without g haughty or uppish. There was a marked contrast veen him and other students, who put on airs, :ted superior breeding, adopted a hybrid accent, ıised the common herd and criticised the table. y were an uppish, foppish set who formed a group hemselves, and refused to associate with the others, when compelled to form ranks for chapel or meals. dless to say, McDonough did not belong to that set; he belonged to another set, a select group of another

* Before going to college he had studied Latin and German private pupil of Sister Emmeline, who was attached to the ent of St. Francis de Sales.

kind, whose badge is a recognized title of nobility in the Court of Heaven. He was an officer and a model member of the Blessed Virgin's Sodality. He had a special and a tender devotion to the Mother of God, and he carried that devotion to the end of his days. Doubtless, she often consoled him amid the loneliness of a foreign mission, and shielded his life from the bolo of the moro.

William McDonough began his Jesuit career July 31, 1879. He made his Novitiate at West Park on the Hudson. In describing the life of a Novice, there is no room for fancy or romance. The regularity is such that a man who knew the Custom Book could predict an order of time for months ahead; and the prediction would be much more exact and reliable than weather prophecies or political forecasts. The Manuductor could fortell an event in his sphere almost as astronomers predict an eclipse. Almost, but not quite, for the regularity of the routine was occasionally varied by an extra holiday or the unexpected arrival of some ecclesiastical dignitary. Moreover, in the case of Novices, it is difficult to draw an individual portrait; for the common mould tends to suppress individuality and develop a family likeness. If a young man possessed special gifts, he had no opportunity to display them; and if he were tempted to do so, the vigilant eye of the Novice Master was quick to detect the vanity and prompt to apply a suitable remedy.

And yet in spite of that outward resemblance, there was, of course, an inward difference. These future apostles cherished their own ideals and their respective visions for the future. They were as a rule guided by the Holy Spirit, and He breathes as He wills. In the case of Brother McDonough we little suspected that beneath his modest exterior there beat the heart of a Martyr. Long before he entered a religious order he was preparing for the foreign missions and hoping for martyrdom, yet none of his fellow Novices were aware of the fact. That was a secret between him and his Spiritual Director. In those days the Novices occasionally went on a picnic to a lake back in the woods, or to an island up the river. * Brother McDonough—the Novices called each other Brother—seemed to enjoy an occasional holiday just as much as the average Novice, perhaps

* That island is almost directly opposite the site where the Redemptorist House of Studies was erected many years afterwards. One of the finest mansions near the Novitiate was then owned and occupied by a bigot. The owner has long since gone to his reward, and his house and grounds are now the property of the Irish Christian Brothers.

more. He certainly could skate, play shinney or swim better than most of us, and that acquired skill of his added to his power of enjoyment. He also possessed a keener sense of humor than ordinary folk, and that, too, helped him to look at the bright side of things. He could smile where others were inclined to weep.

Perhaps his most dominant trait was his common sense, and his cardinal principle was the golden mean. Tyros in the spiritual life are likely to go to extremes, and often they swing from one extreme to another. Virtue, on the contrary, holds a middle course which is called the golden mean. For instance, in the matter of conscience, the correct guide is somewhere midway between scrupulosity on the one hand and laxity on the other. In the case of food, the right amount keeps at a safe distance from gluttony on one side and starvation on the other. In conversation the ideal man is neither loquacious nor taciturn. His instinct tells him when to speak and when to listen, when to be grave and when to be gay. In the question of dress, the gentleman knows how far to go and where to draw the line. He shuns the fop at his right, and the sloven at his left. That principle of the golden mean has endless application. It applies to art and literature, to food and raiment, to work and play, to prayer and self-denial. Many a promising career has been spoiled by imprudent zeal. Excessive mortification may have life-long evil consequences. It is scarcely necessary to remark that there was no extravagance or excess of any kind in the conduct and character of Brother McDonough. He was the living embodiment of the principle that the right amount is just enough, as contradistinguished from too much on the one hand and too little on the other.

At the end of his Novitiate he took his vows as a Scholastic on the feast of St. Ignatius, 1881. Then he and the other young men of his year went from West Park to Frederick to begin their Juniorate. Some of them got two years to review their classics, others only one. As Brother McDonough had rather a short course of Latin and Greek before entering the Order, he was among those who got two years of Juniorate. He worked hard and did well in his studies, yet I think he was better in Philosophy and Theology than he was in Literature. His mind was more scientific than literary. In the summer of 1883, he went to Woodstock for his higher studies, such as Philosophy, Physics, Mathematics and Chemistry. There were some forty members in his Philosophy class, and he was one of the best. At the

end of the course he began his Regency in the Fall of 1886. He taught the usual five years as a Scholastic: two in Georgetown, two in Baltimore and one in Holy Cross College, Worcester, Mass. After that he returned to Woodstock to complete his preparation for the priesthood. That course included four years of Theology and kindred studies. At the close of his third year, he and his classmates were raised to the priesthood by Cardinal Gibbons on June 25, 1894. In 1895 he took a two-hour oral examination, which covered, in a general way, his seven-year course of Philosophy, Theology and the Sciences. There were four examiners, and all four were in duty bound to render a double justice; first to the man examined, and secondly to the standard of scholarship in the Order. Father McDonough succeeded in that trying ordeal, as is shown by his grade in the Society.

The following school year he was Prefect of Discipline at Georgetown. That is a very difficult position, and doubly so for a man of studious habits like Father McDonough. He stood the trial for a year, and then he returned to the class room for another year. After that he made his Tertianship in Frederick under Father Boursaud. He took his last vows at Holy Cross College February 2, 1899. From then until he went to the Philippines in 1907, his life was spent in college work, with occasional preaching and retreats to keep him from becoming fossilized in his profession. He was considered an exceptionally good teacher, and some of his boys became very successful and even eminent in after life. *

Father McDonough had no prominent traits which would at once arrest attention and make him a marked man. Exteriorly, he was pretty much like the rank and file of his brethren; but interiorly there must have been a considerable difference, as his after life proved. He was always a model of regularity and industry; very spiritual and yet very human withal. He was likely to become absorbed in a favorite subject, and as a natural consequence he had an abstracted air at times, and seemed quite oblivious of his surroundings. On one occasion, while absorbed in some thought of Heaven or earth, he went up-stairs a flight too high, and entered

* Senator Walsh of Massachusetts was one of his students and when he visited Manila in after years he did not forget his old teacher. The Senator freely and frequently admits that he owes much of his success to his Jesuit training. In that respect he is so different from other "old boys," who seem to nurse a grievance. Senator Walsh is certainly a credit to his family, to his teachers, to his State and to his Church. It were well for the nation if she had many more men of his intelligence and integrity.

the room directly over his own. As he entered without knocking, both he and the occupant of the room were equally astonished. He tarried for a moment to explain his mistake, and before he had finished, the Minister went by. That conscientious official reminded the visitor that this was the time for preparing his "points," and that he ought to be in his own room instead of visiting in another. The innocent victim received the admonition with his wonted smile, and went away without offering a word of explanation. Of course, the Minister, as guardian of religious discipline, felt in duty bound for the moment to give a gentle rebuke, but it happened to be undeserved. That was one of the many cases where things are not what they seem. If that vigilant official be still alive, and if by any chance he should hear or read this explanation, it will serve as a tardy reparation to a slightly tarnished name.

Father McDonough was a man of tireless industry. He always took notes in class—except when the lights went out, as they sometimes did. He was a man of chart and compass, of diagram and ingenious devices to aid the memory. For instance, when he was learning to read the Breviary, he made a roll or a scroll of rubrics, and then he wound or unwound his chart to steer his course thereby. If that bundle of rubrics be still in existence, and if the author should ever be canonized, it will be a precious relic as well as a proof of his diligence. When he was a young priest in Baltimore, he was appointed to sing the **Exultet** or the Gospel in Holy Week. As he was not a musician and had never taken the part before, he became somewhat alarmed at the prospect of a public humiliation or fiasco. One of the Scholastics volunteered to teach him, and he proved to be an apt pupil. The performance was a great success from the standpoint of music as well as devotion, and the singer surprised both himself and his instructor.

Father McDonough had been taking notes for years on the Spiritual Exercises, and he looked around for a note book arranged to suit his plan. For some reason or other, there was none of that type to be found in the local market. Again his Scholastic friend came to the rescue, and had his father in Boston make a note book of the kind required. That note book contains the net result of long study on the Spiritual Exercises. It is a proof of his piety and his industry, and, if found, it will be a precious souvenir.

That incident occurred in the year 1900. He had still seven years to wait before his desire of the foreign

missions was gratified. While he went through the routine duties of the class room, his heart was doubtless far away. He made the drudgery of the present a preparation for the future. And nobody knew the goal of his ambition save those who had a right to know; to wit, his Spiritual Father, and his Superiors. How little do we know about the secret thoughts and aims of others! How little did we realize then that we were living with a future martyr! Exteriorly he looked pretty much like anybody else, but interiorly there was a world of difference between him and the average man. His preparation during that interval can be gleaned from a letter which he wrote to the Juniors, and which was published after his death. (W. L. Oct. 1922.)

"The call of Christ the Eternal King in the Spiritual Exercises implies the practice of all the virtues necessary in the life of a missionary. In the real missionary life there are lots of privations, hardships, difficulties and disappointments; but there are also golden opportunities and most consoling successes. If I may extend the pugilistic metaphor of St. Paul, I would add that the love of the Cross will bring you up smiling after every round. It will enable you to make the best of things, and to use present inconvenience as a preparation for your future apostolate. Your studies now will increase your influence later on. I envy you the opportunity of beginning the missionary life young."

In 1907 his heart's desire was at length gratified, and he was sent to the Philippines. The rest of his earthly career is well described by a fellow missionary, Reverend Philip M. Finegan, S. J. Before giving that fine appreciation of one Jesuit by another, we insert a page of facts and dates to help the memory.

The following outline of Father McDonough's career will serve as a convenient reference.

1859, May 8, he was born in Milwaukee, Wis.
1860, September 8, his father was drowned.
1860, in Winter, the mother and her four fatherless children moved to Geneva, N. Y.
1867, November 29, the mother died.
1869-75, William attended the public school.
1875-77, he went to the parish school of St. Francis de Sales. He entered it as soon as it was opened.
1877-79, at College in Fordham.
1879, July 30, entered the Novitiate at West Park on the Hudson.
1881-83, Juniorate at Frederick, Md.

1883-86, Philosophy and Science at Woodstock.
1886-91, teaching as a Scholastic.
1891-95, Theology at Woodstock.
1894, June 25, ordained at Woodstock by Cardinal Gibbons.
1895-96, First Prefect at Georgetown.
1896-97, teaching in Jersey City.
1897-98, Tertianship at Frederick.
1898-99, Teaching at Holy Cross.
1899, February 2, last vows.
1901-03, Prefect of Discipline at Boston College.
1903-07, Regular teaching and occasional preaching.
1907-10, ministering to the spiritual needs of Americans in Manila, P. I.
1910-20, Mission Life in Mindanao, P. I.
1920, May 13, died at Zamboanga.

R. I. P.

II.

FATHER McDONOUGH IN THE PHILIPPINES

It was the feast of St. Francis Geronimo, 1907. Father McDonough's thoughts were as far removed from the Philippines as those Islands were from St. Francis Xavier's, New York, where he was then stationed. It was a curious coincidence, as he afterwards related, that as he was reflecting on whether he would be called upon to put into practice the third rule of the Summary the ensuing year, he was summoned to the room of Rev. Father Provincial, and told to set out for Manila. The foreign missions had always appealed to him, and he was glad to feel that his secret desire of many years' standing was about to be fulfilled. The day on which his prayer was granted impressed him. Later he recalled how it was also on the feast of the same St. Francis, 1910, that the Superior of the Philippine Mission sent him to Mindanao. There he began what may be called his real life-work: the first American Missionary of the Sulu Archipelago and the Apostle of the Moros.

Father McDonough started for the Pacific Coast in company with Father Thomas Becker and Father Joseph Daley, the latter then a Scholastic in his fifth year of regency. The leader of the little band was not waiting for his arrival in Manila to experience the hardships of missionary life. In the long trip across the continent, he would use only the ordinary coach by day, and trust to

luck for a sleeper at night. The natural result was that luck did not always accomodate itself to his plan, and the day coach served also as the night coach. Arriving at the coast, Father Becker was too unwell to attempt the trip across the Pacific and was not permitted to sail until a month later.

Father McDonough and Mr. Daley reached Manila about the feast of St. Ignatius. Mr. Daley at once began the teaching of English in several classes, a class of 100 not being considered extraordinarily large. To Father McDonough was assigned the care of the English-speaking Catholics of Manila, forming what was known as the American Congregation. He was also appointed to visit the hospitals of St. Paul, of San Juan de Dios, the Civil Hospital, the Military Hospital and San Lazaro. To the latter institutions were brought contagious diseases—and in those days there was not a little smallpox and Asiastic Cholera in Manila. Besides this, he was to give an hour's instruction in Catechism twice a week to the girls who resided in the Government Dormitory.

At this time there were eight American Jesuits in the Islands. Father Dennis Lynch was in Mindanao, Father Thompkins at Vigan, Father Finegan, Father Becker and Mr. Daley at the Ateneo, Father James Monaghan and Mr. Christopher Reilly, both of the Missouri Province, at the Observatory. To these names may be added that of Father Zwack, of the Buffalo Mission, who was a member of the Observatory Staff.

The work assigned to Father McDonough may not have been congenial to him. If it was not, no one ever heard it from his lips nor judged it from his actions. He had spent his years in the class-room. He was a student, with more than ordinary ability in higher mathematics, and now he is suddenly thrust into the most active forms of parochial life. His was a quiet, retiring disposition, far removed from the hail-fellow-well-met type that is usually associated with the successful chaplain. It was no easy task for him to go, for instance, into the Military or Civil Hospital in his cassock and long cloak and funny felt hat, and to be looked at askance by enlisted men and Government clerks, who wondered what this Spanish Padre was doing among Americans. It was a hard fight against his natural retiring disposition, but he won the fight and that to such an extent that he used to tell later on how he had developed considerable fearlessness in meeting people wholly unknown. He came to the point, he said, that he did not hesitate to call at a military post, to announce himself without ceremony and ask for the

commanding officer. Always he was heartily welcomed and treated as a guest. He seemed never to realize that he had an attractive personality. Dignity and refinement combined with gentleness and sympathy in every gesture and word stamped him as a gentleman of the old school. Though retiring by nature, he was nevertheless a welcome addition to any company, an interested listener as well as an interesting raconteur whose talk was flavored with genial, dry humor. Methodical he was in all his life—perhaps his mathematical bent showed itself here—nor is it a mere commonplace to say that he was methodical in his spiritual life. This is clearly shown in the instructions he drew up for one who asked his advice on overcoming too great sensitiveness. After clearly defining what is meant by sensitiveness, he proceeds to give the remedy:—"Have an aim that is so important as to be absorbing, and, let me use a slang expression, 'get busy' about attaining your aim. What is to be this aim? God's interests.—The desire to be humiliated with Christ.—Here is a perfect cure for sensitiveness.—Be patient with yourself, and in true humility say: 'Failures are just what I might have expected from myself.—You can unite remedy one and two by this thought, that in your humiliations rightly borne, you are fostering the interests of your Divine Leader. To sum up everything, 'get busy' with the interests of our Divine Saviour, especially in humiliations; and when the latter come, be glad—if you wish, for your own sake; but especially for His sake, that He permits you to be like Him, humiliated."

Assuredly, God's interests absorbed everything else in the thirteen years of Father McDonough's Philippine life. God's interests appeared to him in the work assigned him by Superiors. The visiting of the five hospitals was carried on with system and regularity. Two afternoons each week he gave an hour's instruction in Catechism to native girls living in the Government Dormitory. These girls came from every section of the Islands and were, at that time, nearly all of them, students in the Normal School. English was the only language understood by all. To the credit of the American officials in charge of the Dormitory, be it said that no one but a Catholic priest was permitted to give religious instruction in the Dormitory. Protestant ministers who applied for permission to conduct their Bible classes there, were told that, as practically all the girls were Catholics, it would only produce discord to introduce ministers of other denominations. They might, however, bring girls who claimed to be of their faith to their meeting-houses for

instruction. It is needless to remark that an hour's talk to about a hundred Normal School students was not an easy task for one who had spent the morning going from hospital to hospital. The majority of his hearers knew little of their religion. Nevertheless, they were devotedly attached to it despite the calumnies they had heard against it, and the evil example in high places, of which many of them, unfortunately, were not ignorant. If the work had its difficulties, it had also its consolations in the immediate fruit gained and in the prospect of the greater good that would be done when these students returned as teachers to their own towns.

On Sundays, Father McDonough preached to the English-speaking congregation of Manila. Though their numbers did not inspire enthusiasm, no one ever prepared a sermon with greater care nor delivered it with more earnestness. It was his custom to revise his manuscript on Monday morning with a view to improvement for a future occasion. It was a practice he set great store by, and he was accustomed to say that it helped him very much. The sermon was delivered at the ten o'clock Mass, and a sermon at that hour in a tropical climate was harder on the preacher than it was on the congregation. Furthermore, it was delivered in the Cathedral, though the American Catholics would have preferred to come to our church as being more simple and devotional. He was, so to speak, a pastor in a church that was not his own. But the Archbishop wanted it and so Superiors tolerated the arrangement. The Episcopalians had their Sunday service for Americans in their great Cathedral, the Methodists had theirs, so did the Presbyterians and the Christian Scientists as well; hence there had to be something special for the American Catholics, lest the Filipino come to believe the oft-repeated calumny that all Americans were Protestants.

It was probably to offset this identifying of religion with government—an idea quite familiar to Filipinos—that Father McDonough, at the request of the Archbishop, expended so much time and effort on a magnificent religious celebration of Thanksgiving day. He had an excellent example of what could be done on such an occasion by witnessing what Father James Monaghan, a Father from the Missouri Province, had done for Thanksgiving Day of 1907. Only a few months later, Father Monaghan, broken in health after a strenuous, up-hill struggle of nearly three years, during which he laid the foundations of apostolic work that still endures, was

compelled by the doctor's orders to return to the United States.

It was not in the nature of Father McDonough to arrange for a service that would eclipse in external splendor the combined efforts of the Episcopal Bishop Brent and the Presbyterian minister and the Methodist preacher. But it was a question again of "God's interests," and so, with personal feelings and inclination thrown into the background, he gave himself wholeheartedly to the work. The American Government was not be to identified, if he could help it, with the so-called American Church on the great American feast-day. The success that attended his efforts must have been a surprise even to himself. It was a marvel how the retiring student-priest of former years could have changed the secular Thanksgiving day into a religious celebration that was attended by all the notables of the city, government officials and uniformed officers of the Army and Navy. And when the solemn service is over—the great event in Manila's history of that day—the quiet, self-effacing priest retires to the company of his brethren at the Ateneo, where Thanksgiving Day is just plain Thursday, the day on which the barefooted Filipino servant follows the custom of reading in the refectory at dinner the original of Christian Perfection by Alonzo Rodriguez.

And so the months passed by, and the courtly figure of this Colonel Newcombe in Jesuit Cassock and long black cloak and wide-brimmed hat became more and more a familiar one in the hospitals of the city, in the Cathedral of Manila, in the Cathechism class of Ermita, and in the Sodality founded a few years previously by another zealous missionary from the Missouri Province, Father James McGeary. This was the beginning of a reverence and a love for Father McDonough which, growing steadily during this period and increasing during the ten years he spent in Moroland, manifested itself in the tributes to his memory written by Archbishops and Bishops who valued the priest, and by men like General Pershing and other officials, who appreciated the man that moved among them as Christ's Ambassador. His brethren at the Ateneo, seeing his daily life at close range, admired the religious and loved the man. Did he not possess all that **cortesia**, that exquisite refinement which distinguishes the Spanish gentlemen? Was he not **muy simpatico?** How could they help but admire this white-haired priest of 50 studying his Spanish grammar with all the simplicity and earnestness that marked the Hidalgo saint beginning his Latin at 33? And in the evening

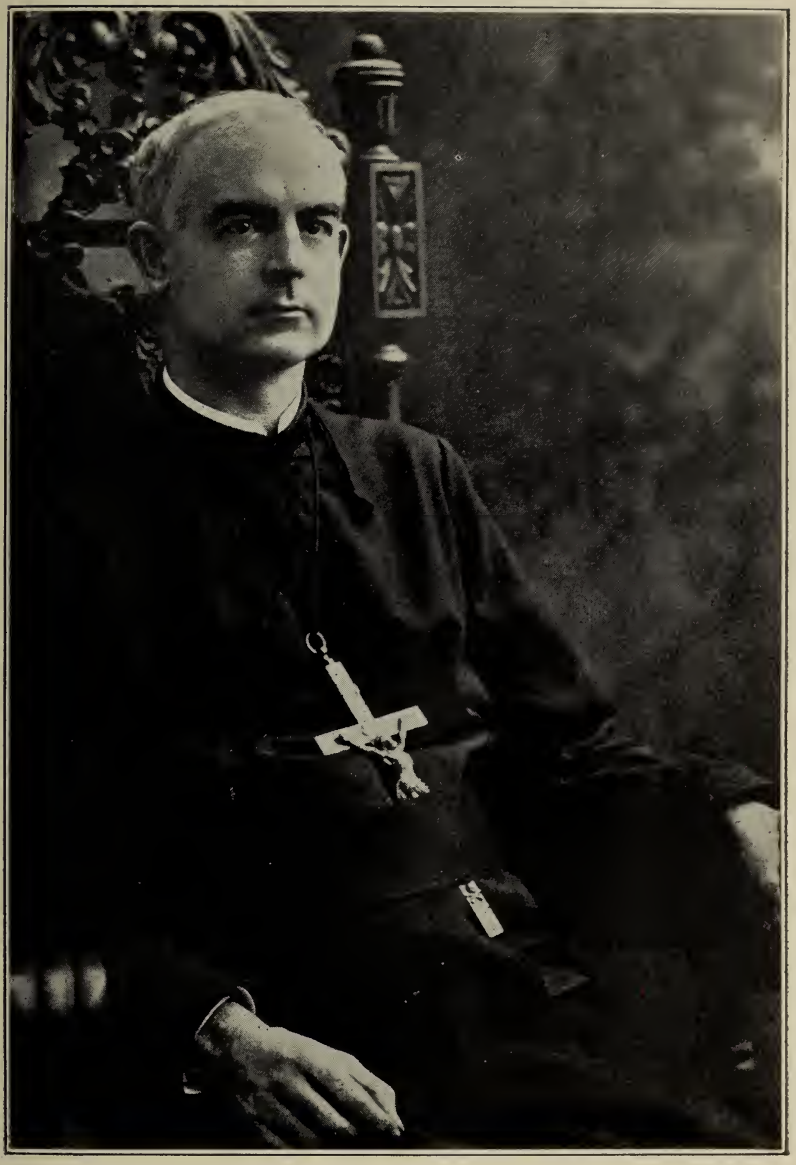
recreation hour, who was not willing to help him in his efforts at Spanish conversation, though it did seem a poor sort of relaxation after a long day's work? Spanish, which was of little or no use to him in his ministry at the time, was nevertheless the language of the house, and so he set himself to acquire it. It was a great help to him later on in Jolo when, as he said in the quaint way that added a charm to his conversation: "My native parishioners speak some sort of Spanish. That is the kind I speak also, and hence we get on very well."

The Rector of the house spoke in admiration of the wonderful exactness of his religious life and his scrupulous care in asking for even the smallest permissions. All were solicitous for his comfort, as was shown by the remark of a dear old Father from the Mindanao Mission —"You must tell Father McDonough that he should keep his door wide open, it will be much cooler; we do not mind at all that he smokes his pipe. He is a good priest, a good religious." This was high praise and it was deserved.

Nearly three years had now passed since his arrival in Manila. They were years of self-renunciation; years of fighting against self and moulding to the absorbing interests of God his own natural disposition. And now was to come the act of complete renunciation. This man of retiring, gentle character, who enjoyed the companionship of his religious brethren, was to be practically cut off from them by the work which obedience assigned to him. He was to live for the rest of his life literally alone, and to find his companionship in the treacherous Moro. Father McDonough was such a martinet in everything pertaining to immaculate cleanliness that the slatternly ways of an untutored servant in the refectory would almost nauseate him. It appears then all the more marvelous that he devoted the rest of his days to the service of the repulsive, immoral Mohammedan Malay. To live and mingle with a people so degraded in their lives, so filthy in their habits, to continue deliberately spending his strength for their sakes, as he saw it slowly and surely ebbing away, drop by drop, was a triumph of grace comparable with the sacrifice of the Apostle who signed himself "the slave of the slaves."

As has been said, it was on the third anniversary of the day on which the Provincial in New York had told Father McDonough to set out for the Philippines that the Superior of the Philippine Mission told him to start for Mindanao. This appointment came about as follows:

Father George Caruana, then secretary to Archbishop



FATHER WILLIAM M. McDONOUGH (1859-1920)
"APOSTLE OF THE MOROS"

Agius, Apostolic Delegate to the Philippines, but now himself an Archbishop and Apostolic Delegate, was at Zamboanga and Jolo for a short while, and did excellent work among the American soldiers stationed there. When Father Caruana returned to his post in Manila, General Pershing, military governor of Mindanao, wrote to Father Fidel Mir, Superior of Ours in the Philippines, asking that an American Jesuit be sent to Mindanao to continue the good work begun by Father Caruana. The request was granted and Father McDonough entered on his new field of labor.

The Island of Mindanao has been brought to the attention of our Eastern Provinces by the assignments recently made there, and to the attention of the whole country by a bill introduced into Congress to separate that Island from the government of Manila, as well as by the statements made about the wonderful potential wealth of the Island attributed to President Coolidge's special representative to the Philippines, Col. Carmi Thompson. Mindanao is an island with an area of 36, 292 square miles. That is to say, it is larger than Ireland, larger than the combined States of New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut, more than eight and one half times the size of Jamaica. The latitude of Jamaica is between 17 and 18 degrees, that of Mindanao from about 10 to less than 6 degrees north of the equator.

While it is only five or six hundred miles from Manila as the crow flies, it is a trip of five or six days, as boats move in Philippine waters. Our Fathers of the old Society labored in the wilds of Mindanao, and some of them had merited there the martyr's crown. When the Spanish Jesuits were permitted to return to the Philippines in 1859, it was with the understanding that they were to resume their missionary work in Mindanao. During the period of thirty years prior to American occupation, they labored with wonderful success among more than half a million pagans and nearly as many Mohammedans or Moros not only in Mindanao but in the islands of the Sulu sea. From 1880 to 1898 an average of 3600 infidels were each year converted and baptized. The **Cartas Edificantes de la Asistencia de Espana** has some interesting details of the labors of our Fathers in this missionary field. Here is an estimate given by Sawyer, an English Protestant who lived for fifteen years in the Philippines, and was an eye-witness of their work in

Mindanao. In his book, " The Inhabitants of the Philippines," he writes: "Altogether the Jesuits administered the spiritual and some of the temporal affairs of 200, 000 Christians in Mindanao. They educated the young, taught them handicrafts, attended to the sick, consoled the afflicted, reconciled those at variance, explored the country, encouraged agriculture, built churches, laid out roads, and assisted the Administration. Finally, when bands of slave-hunting, murdering Moros swept down like wolves on their flocks, they placed themselves at the head of their ill-armed parishioners and led them into battle against a ferocious enemy who gives no quarter, with the calmness of men who, long before, had devoted their lives to the Master's cause, to whom nothing in this world is of any consequence except the advancement of the Faith and the performance of duty.

"They received very meagre monetary assistance from the Spanish Government, and had to depend greatly upon the pious offerings of the devout in Barcelona and in Madrid. It is to be feared that these subscriptions will now fall off, as Spain has lost the islands. If so, it is all the more incumbent upon the Roman Catholics of America to find the means of continuing the work. I feel sure that this will be so; Christian charity will not fail, and the missions will be maintained.

"For their devotion and zeal, I beg to offer the Jesuit missionaries my profound respect and my earnest wishes for their welfare under the Stars and Stripes. To my mind, they realize very closely the ideal of what a Christian missionary should be. Although a Protestant born and bred, I see in that no reason to close my eyes to their obvious merit, nor to seek to belittle the great good they have done in Mindanao. Far from doing so, I wish to state my conviction that the easiest, the best, the most humane way of pacifying Mindanao is by utilizing the powerful influence of the Jesuit missionaries with the flocks, and this before it is too late, before the populations have had time to completely forget the Christian teaching, and to entirely relapse into barbarism."

Father McDonough was not the first of the American Fathers to labor in the mission field of Mindanao. This distinction belongs to Father Dennis Lynch, who went to Cagayan, Capital of the Province of Misamis in the northern part of Mindanao in 1905. Later he did a great deal of evangelical work among the infidels in the southeastern part of the Island, where he had the harrowing experience of being besieged in the Convento at Davao

by a mutinous band of native soldiers. Father Thomas Becker was also stationed for a while at Davao. Father McDonough did missionary work in various parts of Mindanao, though he was stationed at Jolo, which at that time formed a part of the Mindanao mission.

What his life was there shall be told mainly in his own words. He would have been mystified could he have known that he was writing his own biography. For he was not accustomed to talk of himself and far less to write of himself. He had a low estimate of his own real ability. He did his work according to the best of his power and if there was a comment to be made on it by him, it would be by way of a joke at his own expense. He had a delicate vein of humor, a cheerful, optimistic but never exuberant disposition. How this quasi-biography came to be written may be briefly told.

A Carmelite, deeply impressed by the instructions which she had heard from him when preparing for her First Holy Communion, wrote to him when he was at Manila for advice concerning her vocation. The Carmelite community which she afterwards entered, helped Father McDonough not only by their prayers but by material assistance. In gratitude he told something about his missionary work, never suspecting that his simple narrative would find its way outside the enclosure of a Carmelite monastery. The letters were written at long intervals of a year or two years apart. They are practically the only letters he wrote while in the Philippines. It seems certain that they form the only correspondence covering the whole period of his Mindanao life, and continuing until a few months before his death. They are the hurriedly written notes of a busy man, which were never intended for publication. Father M. Cros, S. J., in his "Life and Letters of St. Francis Xavier," states that "Father Pousinnes in an age (1666) when the simplicity and negligence of the style of the letters of St. Francis would not have been found sufficiently pleasing, thought himself obliged, for the honor of the Saint and the welfare of souls, to translate him into Latin which was elegant. God reward his holy intentions in heaven, but it is plain that the honor of the Saint and the welfare of souls demand today very different procedure." "Elsewhere he protests against the evident effort to turn the hasty letters of a hard-working missionary into the style of an address before the French Academy." (Van Dyke's "Ignatius Loyola" p. 342).

In this spirit it is asked that the letters of Father McDonough be valued at what they really were; namely,

the hurriedly written notes of a busy man, written not for publication but as the only means he had to show his appreciation of continued assistance received. Between the time a letter was begun and ended, from a week to two weeks and a half elapsed, as the postmarks on the envelope and the dates on the letters show. Evidently, therefore, they were composed a page or so at a time when a spare moment presented itself.

The first letter here given was written three or four months after he left Manila. It was sent from Jolo, Capital of the Island of Jolo, also called Sulu. The town, besides being the residence of the hero of comic-opera fame, the Sultan of Sulu, is the smallest walled city of the world. The island, of which the town is the capital, has an area of 241 square miles. It is crossed by the 6th parallel of latitude, north. It is about 90 miles from Zamboanga, Capital of Mindanao. This is a journey of about 10 hours by boat, though on one occasion it took Father McDonough nearly 20 hours to make the trip.

Jolo, September 6, 1910.

"On the third anniversary—one of our Jesuit saints' days—of the date on which I received word to go to the Philippines, I was told to go to Zamboanga. This town is the largest in what is called the Moro Province. The province is under military rule, and gets its name from the fact that a very large proportion of its inhabitants are Mohammedans. Moro is the Spanish word for Mohammedan. There is a large congregation of Catholic Filipinos in Zamboanga. They are to a great extent descendants of persons born in the northern islands, carried into captivity by the Moros and liberated by the Spanish and the Christian Filipinos. Six Jesuit priests and one lay brother are stationed there. Four of us attend to the missions dependent on Zamboanga. My special mission is Jolo. The latter is the chief town of the Sulu Archipelago, and is about ninety miles distant from Zamboanga. I expect to be in Jolo most of the time. I go back occasionally to Zamboanga, where there is a large post of American soldiers, and no English-speaking priest. I expect also to visit the chain of military posts in Western Mindanao once or twice a year. There has been no English-speaking priest there for some time. But most work is found in Jolo. I am the only priest of any nationality in the Archipelago. There is a large number of American soldiers here, a very good-sized congregation of Filipinos, and many Catholics of other races, Chinese, etc. The town of Jolo is walled; is small but very attractive. The church is now in a

rather dilapidated condition, and I must try to restore it. We started a large Sunday school last week. I have several Chinese and Moros under instruction for Baptism. The Moros who are allowed to come into the walled town are peaceful, but it is not safe for a white person to go far from the town. You may have heard of the **juramentado,** a Mohammedan who has taken an oath to kill and to die killing. He generally succeeds in both, in killing and in getting killed. A day or two ago a Moro prisoner broke away from, and attacked his guard in the market place. He was thought to be a **juramentado** and men, women and children rushed into the sea to escape him. He was killed before he did much damage. He was cut up terribly. You see what some of my neighbors are. In fact the Moros are in a most pitiful state spiritually. They seem to be fanatically attached to their false religion, and bad as their religion is, the Governor, who knows them perhaps better than does any other white man, tells me they would be far better off if they lived up even to their bad religion."

Father McDonough might well state that the Moros were "in a most pitiful state spiritually." His words are confirmed by the experience of our Fathers who preceded him. Says Sawyer in his book already quoted: "These terrible pirates have for centuries laid waste the coast of the Philippines and the adjacent islands with fire and sword, carrying off tens of thousands of Christians or heathens into slavery, having only within the last few years had their power definitely broken by the naval and military forces of Spain and by the labors of the Jesuit missionaries." "It might be said of the Moros of Mindanao," concludes this writer, "that they are always ready to fight for the liberty of enslaving other people; that they will not work themselves, and that as long as their **dattos** have a hold on them, they will keep no engagements, respect no treaties and continue to be in the future, as they have always been in the past, a terror and a curse to all their neighbors." It was to this class of people that Father McDonough was to devote the rest of his life, and for whose salvation in a very true sense, he laid down his life.

The next letter, written some ten months later, tells how, out of gratitude to his Carmelite benefactors, he did as they requested to further the introduction of the cause of The Little Flower of Jesus. The letter at first sight seems to give meagre information about his missionary activities, yet a little reflection will reveal the outline of an arduous, wearying life. There is a visit to the military

camps of Mindanao—a strenuous but worthwhile adventure, then the care of a polyglot congregation, the instruction of Mohammedan converts, and all this in a tropical climate, on a remote island of an Eastern sea, where now and then a boat stops with news from the outside world.

Jolo, Sulu, P. I.,
July5,1911.

I have been absent a good while from Jolo, on a missionary expedition across the Island of Mindanao. The letter regarding our lovable little Saint I received just before leaving Jolo. I at once wrote to our two Archbishops—both living in Manila—Mgr. Agius, Papal delegate to the Islands, and Mgr. Harty, Archbishop of Manila. On my return to Jolo I learned that both Archbishops had already signed the petitions, probably a good while ago. Archbishop Harty signed again; I enclose his signature. But I suppose the repetition of the signature will avail nothing. There are two other Bishops I know well, Bishop Carroll of Vigan and Bishop Dougherty of this diocese of Illoilo. But according to the notebook kept by Mgr. Agius, these two Bishops as well as our two Archbishops have already signed. This speaks well for the "enterprise" (to use a newspaper term) of the Carmelites; this zeal will soon complete a long list of petitioners, and hasten the introduction of the process. We both desire that. I already have devotion to her who—like our Lord—is at once so attractive and so grand. Even her picture is inspiring. What must she be to you, so closely related to her, and performing exactly the same duties day by day!

I am very thankful for the picture and also for the book you so kindly sent. I must confess I am pretty rusty in my French—in fact I never knew it well. But the kindred language, Spanish, helped me on considerably. I do not wish to insinuate that I am good even in Spanish, though I have to preach in it every Sunday. Jolo, as I may have told you before, is a meeting-place of languages, and in my congregation are represented all the races of the world, except the American Indian. I have been told that there are some Indians in our Army. It is quite possible, therefore, that sooner or later some Indian soldier will come along and complete the set. Most of my native parishioners speak some sort of Spanish—that is the kind I speak also—so we get along fairly well.

In Jolo we have a pretty fine climate, that is, for the tropics. There is some rain here nearly all the year round. Generally the rain doesn't last more than half

an hour. Here, of course, we have continual summer. Jolo is directly south of Manila and lies almost exactly on the sixth parallel north latitude. Nearly all mail from the United States comes first to Manila and is then reshipped to Jolo. The return mail goes, of course, through Manila also. Some days three or four ships touch at our port, and at times there will be no large vessel here at all. Our mail of Jolo has to wait; that is the reason—in conjunction with the additional five hundred miles—why it takes so long for a letter to travel between Jolo and Frisco. You mention "some of the Bishops of the Sulu Archipelago"—there is no Bishop, nor other Ecclesiastic, nor religious of any kind here except your Jesuit friend of Jolo.

Many thanks for the prayers offered for me and my work—they are having effect; two more Mohammedan women came today to be instructed for Baptism. They, I hope, will become two more apostles to influence their benighted co-religionists.

Pray for

Yours sincerely in Christ
William M. McDonough, S. J.

P. S.—We are here preparing to celebrate the patronal feast of Jolo—the feast of our Lady of Mt. Carmel.

An outline of the "missionary expedition across the island of Mindanao," of which Father McDonough makes mention in the opening sentence of the foregoing letter, may be of interest, as much of the territory he traveled after leaving Zamboanga lies in the section that is to be evangelized by American Jesuits. Leaving Jolo, he stops first at Zamboanga, where he will find a large number of Catholics in the regiment stationed there. Sermons will be given, many confessions heard. Continuing his journey he will proceed by water about 200 miles east to Cotabato. Here he will find a mission station and church of our Fathers. Only a short distance away is Tamontaca, the site of a once flourishing and interesting apostolate for the Christianizing of the Moros. His interest in their conversion would probaly bring him to visit the place, if only to see the ruins of the two large buildings so successfully conducted by our Fathers until the time of American occupation. The plan followed was a novel one. Moro boys and girls were gladly given to the Fathers—perhaps a return gift was made—so that the children might be brought up and educated in the two orphan asylums, one for boys and one for girls. When these christianized children of Moro parents were of marriageable age they were given a little farm, and settled down to form the

nucleus of a Christian village. The plan received the financial support of the Spanish government. For, even from a financial point of view, it was an inexpensive method of gradually conquering the Moro, who had cost the government such a toll of lives and money.

In Spain, a society of charitable ladies kept the Mission supplied with materials for clothes to be freely distributed. Custom duties on these goods, which began under the American regime, made the further sending of them prohibitive. Land belonging to the Mission, which if cultivated would have been enough to support all the missions of Mindanao, had to be sold for whatever it would bring, as there was no protection to be had from the thieving Moros. Our Fathers were aided in their missionary work by a congregation of native nuns founded by a Father of the Old Society, and known as "The Sisters of the Society of Jesus."

From Cotabato Father McDonough would proceed northward to Polloc, to Parang-Parang and Malabang, where his stay would be measured by the number of Catholics he might find. On the trail through Moro country to Lake Lanao there would be a military escort, cavalry men riding in advance of his army wagon and cavalry in the rear, for the Moro was not to be trusted. Reaching Lake Lanao, a body of water about 15 miles long and half as wide, and more than 2,000 feet above sea level, he would cross the lake in a little American gunboat to Camp Keithley. Here there would be work to keep him busy for quite a while, for the station was a large one. Everywhere officers and men would give him a royal welcome. The Catholic priest might drop in unannounced at any military reservation, and be assured of being received as if he were a long-absent friend. The Protestant Chaplain co-operated in every way possible to the itinerant Padre, officers offered their hospitality, and there would be always some zealous enlisted men to round up their Catholic comrades for Confession. From Keithley he would proceed to Camp Overton and thence to Iligan on the north coast of Mindanao, where he might find a boat to bring him back to Jolo. The hardships of the trip would be more than compensated for by the thought of the consolation and spiritual help given to men who saw neither priest nor church from one year's end to the other.

On his return from Mindanao, Father McDonough resumes his activities among the American soldiers at Jolo and among the native population there. He makes visits to the many islands running southeast from Jolo to

Borneo, Tawi-Tawi and Siassi, and farthest distant of all, Bungao, where he erects a little church—his cathedral, he calls it. The trips are made sometimes in government boats, whose officers were always glad to have him as their guest, sometimes in a native dug-out with its outriggers which made it safely face rough seas. Row-boats he calls them, though more reliance was put in the wind than in the oar. Usually there was a sort of covering on the boat where one might suffocate for a brief space so as to realize that there were worse things than the broiling to be endured without.

There were Catholic Filipinos living on most of these islands, many of whom had not seen a priest since the beginning of American occupation. Later he brought the Bishop along to visit his flock. An account of one of these expeditions is given in a letter written by Arch-Bishop O'Dougherty, then Bishop of Zamboanga. "The Reverend Father William McDonough," writes the Archbishop, "was the only American priest in the vast diocese of Zamboanga when I went there to take possession of it as the first Bishop of the See. In September, 1912, Father McDonough met me on the pier at Zamboanga, and I had a pleasant visit with him in the town. I learned to admire him from the start. A few weeks later, I had an opportunity to visit him in Jolo, where I found him appreciated by Filipinos and Americans. He accompanied me to Bungao and Siassi, where the few Catholics had the privilege of hearing Mass, sermon, confessions, baptisms and confirmations, as we happened to be there on a Sunday. In Bungao we made an excursion into the interior of the Island, preceded by an armed soldier and a Moro guide. On that day we were without food from eight o'clock in the morning 'till six at night. On our return we became entangled in the dense forest, and the two natives went to search for a way out. We sat down on the grass to await developments and chatted. After the lapse of fifteen minutes we heard a voice, and looking back we saw a typical Moro brandishing his long knife and beckoning us towards him. There was no retreat, and the soldier had not returned, so we advanced, at least I did, with a great deal of misgiving, for the reputation of the Moros was not a peaceful one. We passed under his bolo and kept our heads, and to my relief I learned it was our own guide. I had only seen his back as he strode ahead of us all day.

"Father McDonough was a very zealous priest and took every opportunity of visiting his outlying stations. In these Islands the only way is the watery way. The

Army officers and the Constabulary officers were very much attached to Father McDonough, and he was always welcome to travel on their boats if he happened to be going to a point where their vessels called. The number of Catholics under his charge in the Sulu Islands was small, but his soul always yearned to convert the thousands of Moros who inhabit those islands." Thus writes the Archbishop; here follows Father McDonough's account of these days.

As I have informed you, I am the only priest in the Sulu Archipelago: you can imagine then how many things that one priest must look after, of so many different kinds, in so many different localities. Of course, I cannot do it all, and what I do accomplish is so unfinished, so imperfect, that it is bound to be unsatisfactory. However, the rule of action under the circumstances is plain enough; namely, Do what is most urgent, and when you have reached your limit, offer to God good-will in place of the work that is left undone.

Let me tell you about our Jolo "Aurora Procession" of last Sunday. It is the meeting (**encuentro**) of our Risen Saviour—in the first apparition—with our Mother of Sorrows. The **encuentro** takes place before daylight on Easter Sunday morning. The people gather at the church; two processions are formed. That of the men, as they have the greater distance to travel, starts first. They carry a float having a statue of our Lord—the Resurrection Statue—as the central figure. The float is adorned with lights and flowers. And in true oriental style there is an abundance of firecrackers discharged. The women accompany the float of Mater Dolorosa. The processions take different routes, but meet at an appointed **arco** i. e., a tower-like structure of bamboos about twenty feet high. On the roof of the tower and out of sight of the people is a choir of angels who sing the **Regina Coeli.** As the two floats come together in the tower, so that our Lord and our Lady are facing each other, one of the angels, parallel to the ground and with face downwards, is let down by an ingenious contrivance of cords, and lifts the black veil from the face of Our Mother. In the meantime the singing of the **Regina Coeli** continues; at the end the priest chants the versicle and the prayer proper to the antiphon. The two processions now form one and return to the church. Of course, the brass band is strongly in evidence. The whole **encuentro** is really impressive. One thing, odd to white people but natural to the native, is to see the descending angel all white except that little black face. The angels had a

permanent position before the Sanctuary during the Mass; they repeated their **Regina** at the Offertory.

A fidgety set of boys with flapping wings may have been a source of some distraction, but at least they kept the eyes of the congregation towards the altar. To my great consolation a large number of American soldiers attended the Mass.

For several months past there has been something very similar to a state of war in the Island of Jolo. The civil government is unwilling to acknowledge it. Probably they consider that Jolo would lose its reputation, though I believe there is a saying that it is hard to spoil a bad egg. Moros to the number of several thousand, including men, women and children, have been entrenched on a mountain about ten miles from the town of Jolo. The government has been very patient and conciliatory, and probably the danger of real war is now over—for the present at least. There were several camps of our soldiers near the fortified mountain. I visited most of them and said Mass in one camp. During the Mass there was a circle of soldiers with fixed bayonets surrounding the altar and the congregation. One of the Catholic officers remarked afterwards that in late centuries it is a rare thing for Mass to be said in presence of Mohammedan fortifications. The government tried hard to avoid a battle, but unsuccessfully. The fight lasted five days. The commanding officer took so much time, employing artillery, trenches etc., to lessen as much as possible the casualties among our soldiers. The Moros fight to the death. When their position becomes hopeless, they make a final rush in which every one of them dies.

Next Sunday I shall probably say Mass in another part of the Island near the home of the Sultan. Owing to our war troubles I have been unwilling to leave Jolo and visit our nearest Jesuit residence—that of Zamboanga. But fortunately our Provincial from Spain is making his Visitation of the islands. He stopped a few hours in Jolo and I had an opportunity of going to confession. I try to get to Zamboanga about once in three months. So with me it is always the case of an "extraordinary confession."

I do not know whether I told you about my new church in Bungao. Bungao is the southernmost point at which the American flag floats. The Bishop has just written me giving faculties to bless the new church. The edifice cost fifteen dollars. But it is valued as a Cathedral in Bungao. Last Saturday night during the eclipse there was a great beating of tom-toms (gongs). I was told that it was

done by Chinese to scare the dragon and thus prevent him from swallowing the moon.

William M. McDonough ,S. J.

The allusion in this letter to his ordinary confessions being "extraordinary" means that they came only four times a year. This throws another light on the self-sacrifice of his life. He had always been a "home-man," and now he is living separated from his religious brethren, whom he sees but a few times a year and that after a tiresome trip by water of from 10 to 18 hours. "On these occasions," writes Archbishop O'Doherty, "his missionary zeal found an outlet. As he was the only American priest in all that region, he managed to look up most of the Americans during the four or five days he spent with us. So it happened that he usually took breakfast with some American family, and all were glad to have him. He took dinner with the Jesuit Community, and supper every evening with the Bishop. His conversation was always full of schemes for the conversion of the Moros."

The letter which follows brings out clearly what the Bishop had said of Father McDonough's zeal for the wrtched Mohammedan Malay.

December 30, 1913.

I wonder whether you are asking again about my being still in the land of the living—I have delayed so long to answer your very welcome letter. Though we have had something of a war here since you wrote, I am still very much alive. Many a time I hoped to be able to write. But the trouble is that there is here more work than one man can do—at least more than I can do, and I have doubts that anyone could do it at all. If I could only organize my Jolo people into societies, as is done with white congregations in America, and with many natives in more advanced sections of the islands, the good done would be multiplied many hundredfold. The governor who was here when I first came to Jolo, speaking of his own position, told me "it is a one-man job." It is still true that the position of the **Padre** here is a "one-man job." A list of his companions is bewildering, and so many of them come unexpectedly and must be attended to right off—that explains why the **padre** fails to write letters at the time he expected. I am fully aware that it must seem inappreciative and even ungrateful on my part not to comply at once with Reverend Mother's request, and send a list of the articles she so generously offered to furnish. You must take my word for it that my obligations and limitations are such that I simply could

not do so. Now that I have touched on the list, I'll tell you what I need: Benediction burse; cover for ciborium; oil-stock burse (for baptisms and sick-calls); stole, white on one side, violet on the other, about 56 inches long; tabernacle veils (the tabernacle is 20x20½ inches); tassel for tabernacle key. I don't expect you to send all these things at once. I shall be thankful to recive even one of them, whenever it will be convenient for you to send it. Now about the Mass intentions. Please tell Reverend Mother that just now I have enough for the next two months. After that time, if she has any to spare, they will be gratefully received.

My "cathedral" at Bungao is not yet named—the name will be assigned by the Bishop. I am waiting for him to come. I have a lot of things for him to do. But that is what he likes. He is most zealous and efficient. He has just finished the visitiation of the northern part of Mindanao, a great deal of his time being spent in traveling over mountains and through wildernesses. I happened to be near him once;—I think I told you that I go every year over 'the trail' of Mindanao. It is lined with military posts. No English-speaking priest goes there except myself. I wish to give the American Catholic soldiers an opportunity once or twice a year to go to the Sacraments. It is in what used to be one of the very worst Moro districts. But conditions have improved greatly. In fact this year I had a guard only a short distance.

Before this, I have ordinarily been accompanied by soldiers when I passed from one post to another. Within the last few months the American soldiers have been withdrawn from Mindanao and Sulu. The 'trail' is now garrisoned by native troops. One of our Spanish Fathers has charge there; he speaks the dialect of those soldiers, so I may have made my last visit over the trail. This year when I arrived at the northern shore, I decided to make my retreat there. I had to hurry back to Jolo after my retreat, as there had been another outbreak on the part of the Joloanos, and likely there would be many soldiers wounded. Some of them perhaps mortally.

I started to tell you something about the Bungao cathedral. You remember I told you it might cost as much as fifteen dollars. Well, the young American officer—not a Catholic—who was in command there, took charge of the building operations with the result that the 'Cathedral' cost nothing.

You inquire about my housekeeping. Just now, fortunately, I have a native 'boy' with me. In the Philippines, household work is generally done by men and

boys, and both go under the general name of 'boy.' In fact this term for servant is used also in China and Japan, and probably all over the Far East. Most American homes here have two 'boys'; one is cook, the other does general housework. My 'boy' has both jobs, and is sacristan in addition, janitor, too, for house and church. For all of which he is remunerated with six dollars and a half at the end of the month. However, you may decide that he is not underpaid when I inform you that he is a worse cook than I am.

When a 'boy' leaves, which happens rather frequently, I am in a bad box. I then have to do his work and that of a parish priest, and this as I said in the beginning, is more than I can do even under favorable circumstances. Besides, I have to try my hand as carpenter, mason, tinsmith, etc. The only thing that really bothers me is to wash dishes; cooking is rather interesting, though I must admit that the proof of the pudding (and even of fish and rice) is in the eating.

You ask why there are not more Brothers? As a rule there are Brothers where there are priests, but Jolo is an exception. It would be difficult for a Brother here. I have to make long and frequent journeys, and generally must go 'deadhead' (that means pay no fare). I could not take a companion with me under the circumstances, and it would be too much to ask a Brother to remain in Jolo alone, sometimes for several weeks without the Sacraments. It is different with a Priest. He can say Mass wherever he is.

I have a most convenient portable altar. All the articles for Mass, as vestments etc., are put in a valise, 13 inches long, 9 inches high and 4½ inches wide. That and my ordinary valise are put in a **vinta** (small row boat), or on a pack mule, or even on the broad back of a bull, and off we go. The bull is an excellent pack animal for rough and mountainous regions. Often the bull is attached to a cart; there is a kind called the trotting bull that, as his name indicates, travels rapidly. Our Bishop is calling for Priests. He plans to give to the new Priests the well-established missions, and to have us veterans penetrate furthur into the **bosque** (the wilds). That would suit us all. My locality would probably be Siassi, a place that I now visit occasionally. It is furthur south than Jolo; its inhabitants are mostly Mohammedans, but of the kind that could, I think, be made Christians if a priest were stationed among them permanently. There are better regions here, some of them

astonishingly ripe for the harvest, but the laborers are too few.

William M. McDonough, S. J.

Father McDonough may jokingly write of his experiences as housekeeper. But the reality was not a pleasant one. A friend who happened to be traveling in that part of the world, wrote how he accidentally stumbled on Father-McDonough in his wretched quarters at Jolo, and at first did not recognize the Priest he had known in Manila, as he saw him in undershirt and trousers cheerfully attending to his household tasks. "The fish and rice" fare he mentions was more than a passing expression, and so this friend took care before leaving to see to it that Father McDonough's larder was stocked with canned goods. The American soldiers, headed by the Protestant Chaplain, got up an entertainment to provide him with some funds. But the money went to put his dilapidated church into better condition.

On this point Archbishop O'Doherty writes:

"He was devoted to his little church in Jolo. Every week almost he tried to add something to it which would make it more attractive to his people, Americans and Filipinos, such as pews, carpets, lights, altar linens, confessionals, paintings, etc." How he was able to do what the Archbishop here states may be gathered in part at least from his next letter.

October 26, 1914.

I begin with a confession. I admit I have many faults, but don't judge me extremely ungrateful in not acknowledging the receipt of the articles you sent for Altar use. As I must have told you before, I undertake more than I can do well. One result is that I am a very lame—in fact crippled correspondent. From the foregoing you see that the box—the protecting "Little Flower" was interested on account of both its senders and its purpose—came safe.

Everything was fine. Very many thanks from the pastor of "Our Lady of Carmel" to all who took part in preparing and sending the very generous gift. It was thoughtful on the part of Reverend Mother to include the brass rod. I don't know that the rod could be duplicated on this side of the Pacific. Contrary to your misgiving, the tabernacle veil is not too narrow. I have benches in my church, a rare thing in the Philippines. They were procured by Father Caruana, my predecessor here for a few months. I also received the very beautiful letter written by the Holy Father on the occasion of the Third Centenary of the Beatification of St. Teresa. God

blessed us in Pius the Tenth. He accomplished many great things for the Church and was planning more. Yet it may well be that our Lord has raised up one who is especially suited for the times, and who will accomplish even more than did his great predecessor. I presume you heard of the death of our Father General.

I am working on my Moro Catechism, a translation of the Cathechism of Pius X into Moro. It is a difficult undertaking, even the characters used are not the European alphabet. In fact there are many difficulties to meet; so please pray for the success of the Moro Catechism. A Mestiza girl (mestizos are persons of mixed race) has been doing some excellent work for me. Her mother is a Mohammedan; her father, whom I knew well, was, if anything, a Mohammedan also. He was brought up among the Moros, was an expert in their language, and was of great assistance in regard to the Catechism.

About a week ago, while father, mother and daughter were taking supper, a Moro entered with his deadly bolo concealed under his scarf, and when near enough struck the father a blow that almost entirely severed his head from his body. Death must have been instantaneous. The mother was badly wounded, but the girl escaped injury. As the attack was made, she was pushed by her mother under the table and very fortunately fainted. The murderer escaped and, for all we know, is still prowling about our neighborhood. This is a gruesome tale, but the point I wish to make is that this Christian girl is no less generous than before, to do all she can for the race of the man who made her an orphan.

The bugle-call—I live in a walled and garrisoned town where the place of the steam-whistle and the town-clock is taken by the bugle—long ago sounded its soothing "go to sleep." This call (taps) is also sounded when the body of a dead soldier is lowered into the grave. Please pray for the success of the Moro Catechism.

Again many thanks to Reverend Mother and all the community. To the prayers of all I commend

Yours sincerely in Christ,
Wm. M. McDonough, S. J.

P. S.—I said Mass for your Community on St. Theresa's day.

Philip M. Finegan, S. J.

J. Campbell

FATHER THOMAS J. CAMPBELL

The **Woodstock Letters** for June, 1926, contained a sympathetic sketch of Father Campbell written by a life-long friend, Rev. John J. Wynne, S. J. The accompanying half-tone and the following outline will be of interest to those who have read his writings or known his virtues.

1848, April 29, born in New York City.
1860, entered the College of St. Francis Xavier.
1866, graduated with the degree of A. B.
1867, received the degree of A. M.
1867, July 13, entered the Jesuit Novitiate near Montreal.
1869-70, Juniorate in Quebec.
1870-73, teaching in Fordham.
1873-76, Philosophy at Woodstock.
1876-78, teaching in St. Francis Xavier's.
1878-82, Theology in Louvain.
1880, ordained at the end of his second year of Theology.
1882-83, taught Rhetoric at St. Francis Xavier's.
1883-84, Prefect of Studies at St. Francis Xavier's.
1884-85, Tertianship at Frederick under Father Perron.
1885, August 20, Rector of Fordham.
1888, May 21, Provincial.
1893, November 16, Vice-Rector of St. Francis Xavier.
1894-96, on the Missionary Band.
1896, August 20, again Rector of Fordham.
1900, August 20, succeeded by Father Pettit as Rector of Fordham.
1900, August, on the staff of the **Messenger**.
1908-10, in Montreal examining the archives collected by Father Jones, and preparing the material for the "Pioneer Priests" and "Pioneer Laymen of North America."
1910, First volume of "Pioneer Priests" appeared.
1910, July 2, Editor of **America**.
1913, published "Names of God" translated from Lessius.
1915, first volume of "Pioneer Laymen."
1917, "Various Discourses," (Wagner)
1921, "The Jesuits."
1925, December 14, died at Monroe, New York.

VARIA

AUSTRALIA.—Melbourne.

A series of Catholic Evidence Lectures was delivered by our Fathers at St. Patrick's Cathedral during the winter months, attracting large congregations, and invariably arousing the controversial spirit of the Rationalist Association—a good proof of the practical value of these lectures. The general subject was:—"The Catholic Church and her critics."

At the Annual General Meeting of the Catholic Reference Library this year, His Grace the Archbishop of Melbourne (Dr. Mannix) expressed his gratified surprise at the strides being made by those in charge of the Library, and hoped the date was not far distant when the 100,000 volumes aimed at by the Director (Fr. W. Hackett, S. J.) would be realized. During the past twelve months, there had been a gratifying increase of subscribers, temporary and annual. Within the past year the number of subscribers had jumped from 1123 to 2597. At present, books are being circulated at the rate of 8000 a year. During its two years of existence the Library has had 4000 books put on its shelves. Fr. Hackett expressed his indebtedness to the Trustees of the Barrett estate for the gift of a valuable collection of books.

Corpus Christi College, Werribee.—The additions to the buildings of the Seminary of the Archdiocese are nearing completion. Part of them, indeed, have been inhabited for some time by the students. The additions include 60 students' rooms, each with hot and cold water and several rooms for Professors; lofty Lecture Halls on each floor; an Infirmary and large temporary Chapel. The building will be heated in winter on the steam-pipe system. A new Refectory to accomodate 200 is also nearing completion. The College itself is in the centre of a 1000 acre property, of which 30 acres form the lawns and gardens about the House. At the time of writing, there are 36 students in residence—hailing from nine different dioceses within and without the State of Victoria.

Sydney, N. S. W.—Among the Delegates of the Australian Federal Government to the World Science Congress held this year at Tokio was Father Pigot, Director of the Riverview College Observatory. We understand that in Scientific circles in Sydney and Melbourne, the distinc-

tion of being on this Delegation was very much sought after. The honor paid to Fr. Pigot, without any seeking of his own, is in itself a high tribute to the valuable work he is carrying out in his Station.

Adelaide, South Australia.—Our Community at Norwood has been greatly strengthened by the recent arrival of Father M. Murray from Ireland. Fr. Murray has had a successful and distinguished career as a Missionary of several years standing in the Old Country. During the recent celebrations in connection with the Adelaide University, Fr. J. M. Murphy, S. J., and Fr. George O'Neill (Werribee) came from Melbourne as representatives of the National University of Ireland, where Fr. O'Neill, S. J., held the Chair of English for many years. Fr. O'Neill is at present at work on a life of Mother Mary of the Cross (foundress of the Sisters of St. Joseph) and of Fr. Tenison Woods.

BOSTON COLLEGE.—Remarkable work of the Debating Team.

Debating at Boston College has taken on a new lease of life, and at present the work done is greater than at any time of the past. During the Scholastic year 1925 and 1926, nine interscholastic debates were held with the following institutions: Fordham University, Massachusetts Institute of Technology, Dartmouth College, Clark University, Middlebury College, Loyola College of Montreal, (winners of the Canadian Championship), University of Arizona, College of the City of New York and Holy Cross. All were defeated except Holy Cross. The most remarkable feature of the programme was the number of debaters used. Altogether fourteen students represented the college in these interscholastic contests.

The 1926-1927 Scholastic schedule beholds an even greater advance. The schedule calls for eighteen interscholastic debates. On October 29 the Boston College debaters won a notable victory in their first international debate when they defeated Cambridge University of England. This year the number of students eligible for the Varsity debating team, namely those students who will take part in this year's debates, is twenty.

Gift to Boston College.—The sum of $110,000 is bequeathed to Boston College, according to the terms of the will of Mrs. Mary Burke Butler of Arlington, filed in the Middlesex Probate Court yesterday. Other charitable organizations will receive approximately $50,000. In all the will contains specific bequests totalling $460,000.

James F. Burke, a brother, is to receive $100,000, and

all real estate holdings. He is also named as the beneficiary for life of a $50,000 trust fund, the principal of which will revert to Boston College on his death. Another $50,000 trust fund, of which three relatives of the late Mrs. Butler are named life beneficiaries, is also to revert to Boston College upon their deaths.

The sum of $10,000 is likewise left to Boston College as a trust to found two scholarships to be known as the Edward J. and Mary Burke Butler Scholarships, the income to be used in paying for students of little financial means.

There are many other public bequests.

BROOKLYN.—Bicentenary Celebration.

The Bicentenary of the Canonization of Saint Stanislaus was commemorated by the boys of Brooklyn Prep on November 10, 11, 12. A triduum of Benedictions and sermons was conducted by Father Eugene T. Kenedy, S. J. **Ad majora natus sum** was the watchword of the triduum. The heroic virtues of St. Stanislaus were outlined and made to appeal to the boys. All the students were urged to receive Communion on November 13th, the Feast Day of St. Stanislaus. During these days a triduum in honor of the youthful Saint was also given for the young men and women of St. Ignatius Parish. The Feast was further celebrated on Sunday, November 14th, with Solemn High Mass in the morning and Solemn Benediction with a sermon in the evening.

High School Play.—For the first time in the annals of Brooklyn Preparatory School, a Shakespearian play was chosen for the annual dramatic vehicle of the Prep Players Association. Hitherto the plays presented have been modern comedy successes, in the production of which the Prep Players have within a few years established their position high among the followers of amateur dramatics. This year on the evening of December 27, 1926, Shakespeare's "Merchant of Venice" was produced at the Brooklyn Academy of Music before an enthusiastic audience of fifteen hundred persons. The spontaneous praise of those who witnessed the Prep's first Shakespearian effort, among them dramatic critics representing various New York and Brooklyn newspapers, is proof of the notable success achieved by the capable and well-trained cast of twenty-eight boys.

Knights of the Blessed Sacrament.—Father Francis J. Reilly, S. J., this year succeeded Father Hugh J. McLaughlin, S. J., in the office of Student Counsellor. Father McLaughlin during the past two years established

the K. B. S., and brought it to such a high degree of popularity that on Friday of every week over ninety percent of the eight hundred students of the Prep voluntarily assemble in the School at 8:00 A. M., to hear Mass and receive Holy Communion. Father Reilly has ably continued the work of Father McLaughlin in making weekly Communion an established custom for nearly every boy at the school. Throughout the first semester of the present year two classes have kept a perfect record of one hundred percent, not a boy failing to receive Holy Communion at the weekly Mass of the K. B. S., though many come from distant parts of Long Island at considerable personal sacrifice.

Students' Library.—A bigger and better Student Library was opened in December. Father Conniff, our new Rector, sensing the need of a larger and more diversified assortment of books for both reference and pleasure, placed eight hundred new books and a well-selected group of magazines and periodicals at the disposal of the student body.

BUFFALO.—Canisius High School: The New School Year

September the twentieth marked the formal opening of the New School Year with the Mass of the Holy Ghost. Rev. Bernard C. Cohausz, Principal of the High School, was the Celebrant of the Mass. Fr. Cronin preached the sermon and laid special stress on the need of Catholic education in the higher fields of learning at the present time. He also encouraged the students to utilize the many opportunities now afforded them in order that their present lives may be moulded with the imprint of their Master and their King. Among the new faces in the faculty who welcomed the students back to Canisius were Fr. Edward Pouthier, who succeeds Fr. Joseph Beglan in the Office of Prefect of Studies, and Fr. F. Fay Murphy, the successor of Fr. Leo Andries in the office of Student Counsellor. Fr. Beglan is at present Dean of Canisius College, and Fr. Andries is Prefect of Studies at St. Francis Xavier's High School, N. Y. City.

Students' Retreat.—A member of the Jesuit Missionary Band gave the Students' Retreat in St. Michael's Church from October 19th to the 22nd. At first unknown to the students, Fr. Charles McIntyre, S. J., soon captivated the hearts of his listeners. With such a director to guide them the Students were well prepared for the Bi-centenary Celebration of the Canonization of St. Aloysius Gonzaga.

Monthly Marks.—A practical manifestation of the

classroom work of the general student body was evidenced at the second monthly reading of marks on November 24th. Gold Honor Cards, the special award to students who have attained an average of over ninety percent in every subject of their respective courses, were awarded to twenty-eight students. Blue Honor Cards, the second highest award to students who attained an average of ninety percent or over in at least five subjects, were awarded to seventy-four students.

CALIFORNIA.—Sacred Heart Novitiate.

The Novitiate has at length started in real earnest to build the new wing for the novices. The foundations have taken over three weeks to dig, as it was necessary to go down in some places 18 feet to find solid ground. Today the foundations are finished, the cement has been poured, and the casings removed from the piers. A four-story structure is going up in re-inforced concrete. The rooms will contain four or six novices each. Each novice will have an alcove in which his bed, wash-stand and desk will be screened off from his companions in the same room. Each man has practically a room to himself, because the partition between is permanent, and only the curtain in front is made to slide, and is to be kept open during the day. The corridor from alcove to alcove is along the window side, hence in passing to one's own place, the novices in the corners will have to go by the alcove of their companions.

Santa Clara Mission Destroyed by Fire.—At seven o'clock on the morning of October 25, the historic Franciscan Mission, located on the campus of the University of Santa Clara, was entirely destroyed by fire. The cause of the fire is not precisely known, but it is probable that it can be traced to defective wiring. The Fathers saying Mass in the Mission at six-thirty were disturbed by the flickering of the electric lights and Father Joseph Vaughn, on completing Mass, went to investigate the cause. On discovering the fire, he rushed to spread the alarm, and soon the wild jangling of the Mission bells attracted the attention of all on the campus. Even then great rolls of smoke were pouring out of the arches of the north belfry. The students were quickly organized, but, handicapped by a lack of suitable apparatus, they were compelled to retreat before the flames. By the time the fire department arrived the north belfry was ablaze. It was evident that the Mission was in imminent danger of total destruction, and the students rushed to save all that could be carried to safety. Precious vestments, altar linens, paint-

ings and statues, which had been preserved since the days of the early **padres,** were all removed from the path of the flames, but the historic altar and quaint reredos, the pulpit and altar rail—all priceless relics—had to be left to burn. The students did everything humanly possible, to the extent that a number were injured.

Reverend Cornelius McCoy, President of the University, in an official statement given shortly after the fire, announced that a new Students' Chapel would be erected on the site of the old Mission. Fr. McCoy stated in part: "In the calamity that befell the University and the whole Santa Clara Valley—the destruction by fire of the venerated old mission—there are some things that bring us consolation. It is very evident that the hearts of the people are deeply entwined in the sacred old shrine; for letters and telegrams from far and near are pouring in bearing messages of sympathy and offers of cooperation in the rebuilding. Plans are now being formulated to reconstruct the Mission that will be new, it is true, in the materials used, but old in its style and in its site. The numerous relics of the Mission days which are saved will serve to link the new structure with the old. We have every reason to trust that it is only a question of months when the new Mission Chapel will rise on the site of the old." The authorities of the University are being generously assisted in their reconstruction efforts by the Alumni and by the Native Sons of the Golden West—a non sectarian fraternal organization which has done much to perpetuate the memory of the Franciscan **Padres** by its generous donations for the maintainance and preservation of the old Mission buildings in the State of California.

Los Angeles: Loyola College.—The year 1926 saw Loyola College of Los Angeles take giant strides in its development. A new and separate building for the Faculty was erected and, with the increase in room, several courses were introduced. The College property lies in the Pico section of the city, about three miles West of the business district. The buildings face Venice Boulevard. The school building, erected in 1918, is a three-story Gothic structure of re-inforced concrete, faced with tapestry brick and light stone trimmings. It contains twenty-eight class rooms and offices, not including the Chemistry and Physical Laboratories. To the West lie the Gym, Baseball fields and the Football field, a grandstand forming the end of the property in that direction.

The new Faculty Building on the Eastern end of the Property, nearer to the Boulevard than the School Building, is also a fireproof structure of re-inforced concrete

and faced with tapestry brick and light stone trimmings. It is a "U" shaped building with an open court in the rear; the Boulevard front and the East wing are devoted to the living rooms, the West wing to the Chapel. The building covers a large area, being 151 feet by 142 feet, and in general 53 feet high, with towers extending somewhat above. The style of architecture is the Collegiate Gothic, and is very beautifully proportioned and detailed.

The Chapel extends through the three stories, and has a beautiful timbered roof. A very pleasing feature is the convenience afforded in visiting the Chapel from all three floors. Seven altars will be installed from designs by the Architect. It is intended that these will be the gifts of friends, as will likewise be the windows of the Nave and Sanctuary. The appearance of the Chapel, both from exterior and interior, is one of great beauty, the Nave being divided into six bays in length with piers projecting into the auditorium, thus providing quiet for the side altars.

A Students' Chapel, a wooden structure facing 15th Street, which, since it was remodeled from the old Lutheran Church, seats about 800, and the two houses for the Biology and Quantitative Laboratories, Engineers' Library and offices, complete the Loyola College group of buildings.

CANADA.—Wikwemikong.

On October 26th was celebrated the Jubilee of Brother George Lehoux. Solemn High Mass was sung, during which several French Hymns were rendered by the Indian women of the parish. In the evening an entertainment was given in the Brother's honor by the school children, and a purse was presented by the Parishioners. The Indians took advantage of the occasion to express their sincere gratitude for the forty-eight years of religious life which their old comrade had devoted to their service at Wikwemikong. A feature of the entertainment was the conferring of Indian names upon Rev. F. Filion and Fr. Vandriessche, followed by the Indian dance proper to the ceremony.

Fr. Bergin gave the triduum on St. Aloysius at the Cathedral of the Immaculate Cocneption. The hostel at the Martyrs' Shrine is being enlarged to accomodate 150 guests. Roads and paths are being set in order, and the grounds improved under the direction of Brother Savoie.

FREDERICK.—Memorial Tablet.

Everyone who lives in Frederick or vicinity for any great length of time develops a love that never grows cold, for this section of the world. The Bentztown Bard

RT. REV. JOHN J. COLLINS, S. J.

WHO CELEBRATED HIS GOLDEN JUBILEE AS A JESUIT

DECEMBER 5, 1926

has written more poems about Frederick than any other town on earth. Among the greatest admirers of this beautiful and historic town were and are members of the Society of Jesus who studied at the former Novitiate of the Society.

One of these former Jesuits well-known and beloved throughout the country, the Rev. John H. O'Rourke, S. J., was here the other day to preach at the unveiling of a tablet to the late Rev. John B. Gaffney, S. J., who erected in 1871 Saint Joseph's Church at Carroll Manor.

Rev. Philip L. Farrell, the pastor, recently had the church renovated. Mr. Mantz Besant donated for the renovated church a marble tablet, commemorating its building by Father Gaffney.

Father Farrell felt that the unveiling of the tablet should be an occasion reminiscent of the days when Father Gaffney and others worked in the parish, one of appreciation for the work of the Jesuit Fathers in Frederick and vicinity.

Accordingly Father Farrel invited Father O'Rourke, one of the admirers and warm friends of Father Gaffney, to preach the sermon.

In his address Father O'Rourke told how dear Frederick was to himself. He traced the history of the Jesuit Fathers in this neighborhood. "The members of the society," he said, "were active in this Valley and through the County and across the Potomac in Virginia as early as 1765, and on through the years till they left Frederick in 1903.

"For fifteen years," continued Father O'Rourke, "it was my privilege to live in Frederick, and I never found aught but kindness and affection. My days can't stretch much further into the future and towards the West, but before the sunset I want to say that the happiest days of my life, and the most fruitful were spent within the shades of the Catoctin Mountains in this lovely valley.

"It is right and proper to pay this well-merited tribute, and consoling to do so. One large factor of the building up of this spirit of tolerance, good understanding and Christian brotherhood, was the life and influence of Father Gaffney. This temple, erected to the worship of God, was built by him through the generosity of the people of Frederick Valley, in 1871. Some of my audience knew him, but it was my privilege to be intimately associated with him in his daily life for fifteen years. It would be hard to tell the story of that beautiful noble life, nor can I today portray it in detail.

"Father Gaffney was one of God's gifts to men, sent

to brighten their lives and to link them together in brotherly affection. From his lips ever came words of wise counsel, from his life ever issued an influence tending to lift up men's thoughts and aims to higher things. He came to this county in his early youth, and Frederick Valley was the scene of his arduous labors for most of his life. Nearly all the churches in the Valley have sprung from his inspiration and zeal.

"The churches in Frederick Valley were passed on to the secular clergy of the Archdiocese of Baltimore in 1903. What these zealous apostolic men who succeeded the Jesuit Fathers have done needs no telling. You have witnessed their zeal, their devotedness, and with me, you thank God for their labors and self-sacrifice. These labors have been the more abundant because you, my brethren, have corresponded to the generous efforts of your spiritual guides. You, your children and your children's children will bless God for the piety and zeal of the secular clergy, successors of Father Gaffney.

"And now let me draw to a close my remarks with an incident that happened in the declining years of the dear apostle of Frederick County.

"While I was sitting one day in my room in the Novitiate on the Hudson, a knock came to my door, and Father Gaffney, with that lovely smile we all knew so well, on his thin features, entered. He walked to my window and beckoned me to his side.

" 'Look,' he said, in trembling voice, pointing his thin finger to the river which flowed in front. 'Look, Father. There's the Hudson, but it's not the Monocacy. See the hills beyond, but they are not the Catoctins. Father, I am lonely tonight for the old Frederick Valley.' And he bowed his head in silence. He stole softly from my room to the chapel, where the lonely heart is ever filled. The tree had been transplanted too late. It could not grow. His body was at Saint Andrew-on-Hudson; his spirit, in Frederick Valley.

"May his spirit, the spirit of love, the spirit of the Master linger on through the Valley, the garden spot of the United States."

FORDHAM UNIVERSITY.

The enrolment in College is the largest in its history. On October 4, 1926, the number was 1148.

A February-September class was started this year, accepting students only from Jesuit High Schools, 47 were enrolled, of which 45 have returned to Sophomore. This arrangement will provide for the graduates of our High Schools in February.

Charles T. Murphy, a member of the graduating class of 1926 won the Championship of the National Intercollegiate Oratorical Contest on the Constitution in Los Angeles, June 24, 1926. There were seven contestants, finishing in the following order: Fordham, Pomona College, Harvard, University of Michigan, Denver University, Bucknell, University of Virginia. Mr. Murphy had previously won first honors in the Eastern section at Colgate University, defeating New York University, Buffalo University, Canisius, Cornell, Colgate, Syracuse, and Swarthmore. The prize for the wininng orator was $2,000.00 in the final contest.

A unit of the R. O. T. C. Coast Artillery has been organized at Fordham this year.

Plans for the new combination Biology and Recitation Building have been approved, and work on the building will begin at once. The building will face Fordham Road replacing the old wooden buildings between the residence of the Provincial and the main gate.

The Solemn Mass of the Holy Ghost was celebrated in the Gymnasium on Thursday, September 23, 1926. The sermon was preached by the Rev. Rudolph Eichhorn, S. J., of Woodstock College. The Glee Club sang the Mass.

Graduation exercises of the University were held on June 14, 15, 16. The Pharmacy School on the first of these dates, the Law School on the second, at which Governor Alfred E. Smith was present, his son Alfred E. Smith, Jr. being among the graduates; and the College and Graduate Schools on the 16th. Bishop John J. Dunn, Auxiliary of New York, presided on the last day in place of His Eminence Cardinal Hayes, who left for the Eucharistic Congress on that day. After the Graduation exercises, Bishop Dunn blessed and formally opened the new Library.

Golden Jubilee of Bishop Collins.—On December 5, 1926, Rt. Rev. John J. Collins, S. J., completed fifty years as a Jesuit. The celebration on that occasion was private. Only the members of his own Community and a few invited guests were present. The public celebration of the event came somewhat later, when the Sodality of the Law School had their Communion breakfast. On that occasion, Rev. John Fasy, Director of the Sodality and Dean of the Law School, made a brief address, introducing Rev. William A. Duane, S. J., President of Fordham University. Father Duane recalled the fact that the Law School had been founded by Father Collins

when President of Fordham, and that his vision of future greatness had been realized.

The speech of the Bishop was partly reminiscent, partly prophetic. He spoke of the difficulties he had to overcome in founding the Schools of Law and Medicine, and he regretted that the Medical Deartment had to be discontinued through lack of funds. He hoped that the present head of the University would be enabled ere long to re-open what was closed and revive what was dead or only dormant.

The press gave an unusual amount of space to the celebration, and added rather a lengthy sketch of the Bishop's career. Among other complimentary things the **Catholic News** said:

Bishop Collins was beloved by the people of Jamaica, Catholic and Protestant alike. He was known by all as an eminent public-spirited man. The Jamaican Government recognized this when he was appointed chairman of the deputation that went to Washington for the purpose of persuading the authorities not to tax certain products of Jamaica. So esteemed is he by all people that since the death of Bishop O'Hare they are urging his return to the Island. The Kingston paper says editorially: "It is pleasing to find that a man who lived and worked for many years in Jamaica, should have left behind him such kindly memories, should have made such an impression that thousands of people, Catholics and Protestants alike, would be glad to see him in their midst once more."

GEORGETOWN.—A Night of Barrie.

On November 17 the Mask and Bauble Club, Georgetown's Thespians, presented three of James M. Barrie's plays under the title "A Night of Barrie." In the opinion of professional dramatic critics acting as judges, the best character portrayal of the evening was given by John Legier, '28, of Louisiana. Mr. Legier, incidentally the youngest member of his class, is a graduate of the Jesuit High School in New Orleans.

Merrick Debate.—On Monday evening December 13th the fifty-third annual debate under the auspices of the Philodemic Society was held in Gaston Hall. This debate has always been one of the bright features of Georgetown's academic activities. Because of traditions associated with the Philodemic, the oldest college debating society in the United States, the Merrick Medal has come to be considered as the highest of Georgetown's scholastic honors. This year the medal was awarded to Joseph A. Kozak, '27, of Pennsylvania.

Placement examinations in modern languages.—The

traditional method of classifying students of modern languages was superseded this year by a system of placement examinations. Every student was obliged to submit to an examination in the modern language of his choice, and was assigned to an elementary, intermediate or advanced class, as, in the judgement of the examiners, his ability warranted. This method is considered an improvement on the rating by the standard of High School credits. Students who were assigned to an elementary class are required to take a six-months course at their own expense.

Questionnaire submitted to members of Freshman class.—In order that the members of the incoming class might be enabled to realize fully on their natural talents and previous training, a questionnaire was submitted to them seeking information regarding their participation in extra-curriculum activities in High School. As a result it was learned that of the 475 members of the class approximately 100 had been contributors to their school magazine; about the same number had engaged in public speaking or debating. Seventy members of the class had been identified with dramatic clubs. Ninety-five freshmen have played some musical instrument. Practically the entire class has engaged in some form of athletics, some in more than one sport. Baseball, football, tennis, swimming and golf were the most popular form of outdoor recreation in that order.

GERMANY.—Transfer of the Exaten Novitiate.

For the first time in fifty-four years the lower German Province again has its Novitiate on German soil. The old Novitiate in Holland is now the home of the Tertians alone, and serves as the Tertianship for both Provinces. The new Novitiate, St. Joseph's, is at Mittelsteine in the Archdiocese of Prague.

On the day after Ascension Thursday, under the direction of the Master of Novices, Fr. Kempf, began the migration of the Novices and Juniors from Exaten to their new house in the homeland. They arrived at Mittelsteine on Sunday, May 16th, and heard Mass in a quondam Protestant Meeting room in the old mansion, which is now the chapel of the Sacred Heart.

The new Novitiate is a stately four-story building. It is well lighted and commands an excellent view. The garden is really beautiful, thanks to the industry of Br. Kox, who built the roads and planned the little park with its birches and pines. The house, except for a few minor details, is practically completed.

On the Vigil of Pentecost, every member of the Community joined in a monster house-cleaning party, and on the 27th of May the first excursion took place in the form of a pilgrimage to the miraculous picture of our Lady at Albendorf. Finally on July 6th the representative of the Archbishop of Prague, Abbot Dittert, Benedictine Abbot of Braunau, blessed the chapel and house. This was followed by an inspection of the house and grounds by the guests, over fifty in number, representatives of the State and the various Religious Congregations of the vicinity. The inspection was properly concluded by a little banquet in the refectory.

Corpus Christi Processions in Berlin.—This year Corpus Christi made a deep impression on Berlin. The Catholic churches and chapels celebrated the feast with public processions in the city streets. The effect was most encouraging to the Catholics and thought-provoking for their Protestant compatriots.

The Jesuit chapel of St. Charles celebrated the feast on the Sunday following. There was a procession, headed by cross and banners, followed by this year's First Communicants bearing lighted candles, and after them little flower girls clad in white, and finally ending with the altar-boys. The Fathers and Brothers in surplices, accompanied the Canopy, under which the Superior carried the Blessed Sacrament. In the rear followed the parish societies and the parishioners.

The procession marched around the block in which the chapel is situated. The hymns and the music at so early an hour brought hundreds to the windows and balconies. Many adults stood on the sidewalks, watching the procession, while the school-boys and school-girls followed the marchers until they again reached the chapel. No insult or blasphemy was directed against the Holy Eucharist. Curiosity, however, was everywhere and especially at the three stations, where exterior altars had been erected and where benediction was given. The surrounding throng around each altar was almost entirely non-Catholic. On the individual faces one could read surprise, or ill-concealed anger, or for the most part sheer indifferance, but always a deep sense of awe. Some Protestants went even so far as to join the procession, and many of their less timid brethren entered the chapel while the procession was being held.

The most splendid of all the processions was that of St. Hedwig's church. The Coadjutor-Bishop carried the Eucharistic King, preceded by numberless associations, including student organizations carrying fifteen banners.

The procession entered the famous "Unter den Linden" and passed the University. Immediately behind the baldachino walked the three Reichs-Ministers, Marx, Haslinde and Singl. The entire route of the procession was under the vigilance of the police, but no counter demonstration took place. Here, as at St. Canisius, the people looked on with awed dismay or cold indifference, but no insults marred the beauty of the day.

Timid Catholics who witnessed this demonstration of faith have been strengthened. Those who took part in these processions have become proud of their faith, and all the Catholics of Berlin are looking forward with great expectancy to the Corpus Christi of 1927.

JAMAICA.—Death of Bishop O'Hare.

In the last issue of the **Woodstock Letters** we gave a brief notice of the tragic death of Bishop O'Hare, which took place at Kingston, Jamaica, British West Indies, on October 11th, 1926. No doubt, more minute details about that sad event will be of interest to the readers of the **Woodstock Letters.**

Many of the details are taken from **The Catholic Opinion** and **The Daily Gleaner.**

On October 4th, Bishop O'Hare returned from the United States, whither he had gone early in June to attend the Eucharistic Congress at Chicago. After the Congress, through the kindness of His Eminence Cardinal Dougherty of Philadelphia, he spent several weeks making appeals in the various churches of the Archdiocese of Philadelphia. Three times he was compelled to give up this drive. First, sickness forced him to go to the hospital, but as soon as he was well enough, he was again back in Philadelphia, only to be again called away, this time by the death of his brother. A third time he began, but again sickness came upon him. He went to St. Vincent's Hospital, New York, and for a time a stomach operation was deemed imperative, but he recuperated so rapidly under medical care that the operation was considered unnecessary. He was promised a moderate degree of health, if he followed carefully the strict diet which was prescribed. He was also advised to quit the tropics. However, Bishop O'Hare was not the type of man to put his hand to the plough and turn back. He decided to return to Jamaica immediately, and he arrived rather unexpectedly on the fourth of October.

From later events it seems almost manifest that God's All-Wise Providence was directing his course. He was coming back to Jamaica to die not to labor. But, neither

he nor anyone else expected that his death was so near or was to be so tragic. During the week that followed he went around looking better than he had appeared for a long time. To all enquiries about the state of his health he answered that he was feeling fine.

On Monday morning, October 11th, just one week after his return, the Bishop left Winchester Park, the residence of the Fathers in Kingston, by auto. He visited his new home, which is situated directly opposite the Cathedral, and gave the caretaker some instructions about the arrangement of the rooms, for he intended to move into it as soon as the furniture, etc., which he had purchased in New York, had arrived. He then motored along the coast to a private beach about seven miles from Kingston, and just beyond the Church of St. Benedict the Moor at Harbour Head, he ordered his chauffeur to turn off the highway into a little road that leads down to the sea. About half a mile from the beach the Bishop alighted from his car and told his chauffeur that he was going to take a bath. (His physicians had prescribed salt-water bathing.) He started down a narrow-winding path through the bush to the shore. On the way he stopped to chat pleasantly for a few minutes with the caretaker, and then he continued to the water's edge. There in a rough shelter he donned his bathing suit.

The beach was deserted, but at a little distance from the beach, the Cane River tumbles into the sea, and there a group of women were doing their Monday washing. One of them needed something and sent her little daughter, a child of about seven years of age, and a companion back to the house for it. When they were returning from the house they came along the beach and noticed the still form of a white man at the water's edge, rolling to and fro with the ebb and flow of the tide. Frightened they ran back to the house, and the little girl told her father what they had seen. The father, a fisherman, was with difficulty led to accept her story, but at length decided to accompany them down to the beach. He found that the child's story was only too true. The news spread quickly, and soon a crowd was gathered on the beach, but no one recognized Bishop O'Hare. Finally, however, the car was discovered by the roadside, and the chauffeur was told that a white man had been drowned down at the beach. Hurrying down to the water's edge he discovered it was his master. The body in the meantime had been removed from the water and placed on a sheltered spot on the shore and covered with branches. The chauffeur raced back to Kingston

and soon returned with V. Rev. Fr. Kelly and Fr. Bernard. The Fathers, hoping that their Bishop might still be alive, gave him Conditional Absolution, Extreme Unction, the Last Blessing and said the other prayers of the last rites over him.

After some delay the police and medical authorities arrived, made a preliminary examination of the body, and gave permission for its removal. It was taken to St. Joseph's Sanatorium, which is conducted by the Dominican Sisters, and there a post-mortem examination was performed by Dr. Atkinson, the District Medical Officer, and Dr. McLean of the United Fruit Medical Service and Acting House Physican for the Jesuit Community in Kingston.

Dr. Atkinson, asked by Fr. Jos. Dougherty, Editor of **Catholic Opinion**, for an untechnical report of the causes of the Bishop's death for his readers, said that the Bishop's death was due to "Chronic Inflammation, Hardening of the Arteries and Heart Trouble arising from the above causes. There was no evidence of drowning from the fact that no water was found in the lungs or stomach."

According to the **Catholic Opinion,** "circumstantial evidence seems to indicate that the Bishop had not gone into deep water. He may even have been seated upon the sand allowing the waves to wash over him, since his eye-glasses and shoes—his ring in one of the shoes—were found near his body." Scarcely three quarters of an hour had elapsed between the time he left his car and the discovering of his lifeless body.

After the post-mortem examination his body was removed to the Presbytery at Winchester Park, where it was prepared for burial. He was clad in full pontifical vestments. One who afterwards saw him lying in state, said he looked so calm and peaceful that it almost seemed as if he had vested for a Solemn Pontifical Mass and then had fallen asleep while waiting for the ceremonies to begin.

The news of the tragedy quickly spread throughout the Island and caused consternation and universal regret. Messages of condolence began to pour into the Presbytery from all parts of the Island, and from persons of all classes and creeds.

From His Excellency, The Most Reverend George J. Caruana, Apostolic Legate to the West Indies.

CABLEGRAM

Havana

Rev. Kelly,
Catholic Cathedral, Kingston.

Deeply grieved, by unexpected sad news. Offer condolences to the Vicariate and Community.

Caruana.

From His Excellency, the Governor of Jamaica.

King's House Jamaica
11, 10, 1926.

Very Rev. Sir:

I have received with great regret the news of the death of your greatly respected Bishop.

Permit me to express my respectful sympathy with your Church in the loss which it has suffered, a loss which will be felt by the whole community of Jamaica.

Yours very truly,
(Sgd.) R. E. Stubbs.

The Very Rev. Francis J. Kelly.

From His Lordship, Rt. Rev. David W. Bentley, Coadjutor Bishop of the Anglican Church in Jamaica.

St. Peter's College,
Cross Roads P. O.
11, 10, 26.

Dear Father Kelly,

Will you please accept and convey to your clergy and people an expression of my heartfelt sorrow and profound sympathy with you at the sudden passing of your beloved Bishop?

I have been in Jamaica nearly ten years, and during that time have been privileged to know Bishop O'Hare as a real friend. His knowledge and readiness to help in any cause for the welfare of the people of the Island generally, will cause his memory long to be revered. May he rest in peace, and may God's special blessing be upon you all at this time.

I am sure that the Bishop of Jamaica (Anglican) who is at present in England would wish me to express on his behalf his sincere sorrow and deepest sympathy. I hope to be present at the funeral.

Believe me to be,
Yours very sincerely,
(Sgd.) David W. Bentley, Bp.

From Sir W. Morrison, Kt.

Kingston, Jamaica
14th October, 1926.

My dear Father Kelly,

I wish to convey to you and all the Fathers my deepest sympathy with you in this great tragedy that has occurred, and to say how much I grieve with you.

I have known the dear Bishop throughout the whole of his life in Jamaica, and we were on terms of the greatest intimacy and mutual regard. I can testify to his sterling worth and to his zeal not only for his Mother Church that he loved so dearly, but for every cause or matter that breathed Charity or tended towards the uplift and support of human life. It is, I know, a great and personal loss to you and your colleagues, but so it is to the whole Island, and everyone with whom I come in contact speaks of it as a national blow.

With all good wishes,
Sincerely yours,
(Sgd.) W. Morrison.

On Tuesday morning October 12th, at half past six o'clock, a Solemn High Mass of Requiem was celebrated in the Cathedral with V. Rev. Fr. Kelly as Celebrant, and with Frs. Ford and Butler, the Senior Fathers of the Mission, as Deacon and Sub-deacon respectively. Hundreds of the faithful received Holy Communion at the Mass for the repose of the soul of their beloved Chief Pastor. The Solemn Absolution was deferred until the afternoon to give the Fathers from the Missions an opportunity of arriving in Kingston.

From one o'clock until four the doors of the Cathedral were open, and the body of the Bishop was laid in state. Thousands passed by the bier to gaze for the last time on the zealous missioner whom during twenty years they had learned to know, love and respect as a true friend, a kind father, a zealous priest, a devoted shepherd and a self-sacrificing apostle.

Promptly at four o'clock the great bell in the Cathedral belfry began its doleful measured tolling. It was reechoed by the bells on several of the Protestant churches. Thousands were packed into the benches and aisles of the Cathedral; thousands more, unable to gain admission, stood outside on the Cathedral grounds and on North Street.

A few minutes after four the choristers, the altar boys and all the Fathers and Scholastics on the Mission filed into the sanctuary, and Fr. Kelly assisted by Frs. Ford and Butler officiated at the Solemn Absolution. The

Boys' Choir from Alpha Industrial School, which is conducted by the Sisters of Mercy, sang the Responsorium.

Practically all the prominent people of Kingston were present in the body of the Church. The Governor and the Commander of the British Troops in Jamaica sent their personal representatives. The Colonial Secretary, the Attorney General of the Island and the Mayor of Kingston were present in person. A large delegation of Protestant ministers as well as the Coadjutor Bishop of the Anglican Church also attended the services. The flags on nearly all the principal buildings in Kingston were flown at half-mast. At three o'clock forty-six of the larger business concerns closed their establishments out of respect for the deceased prelate, and also to give their employees an opportunity of attending the funeral.

The funeral procession left the Cathedral about four-thirty. It was one of the largest funerals ever witnessed in Jamaica. The whole three miles from the Cathedral to the Catholic Cemetery was lined with people. There were more than three hundred autos and carriages in the cortege. It is estimated that fully fifteen thousand people attended the final obsequies in the Cemetery. The fact that there was scarcely a dry eye in that vast assemblage as the coffin was lowered into the grave was an eloquent testimony of the place the good Bishop had won in their hearts and affections. Scores of wreaths from all classes of Jamaicans, Protestants as well as Catholics, were heaped upon his grave. If sorrow can be made tangible and visible, it was certainly visible and tangible in that vast throng of mourners as they withdrew from the Cemetery.

William Francis O'Hare was born in Boston, Mass., on January 23rd, 1870. He received his early education in the Bigelow Grammar School and the English High School of his native city. Later he entered Boston College, which he left before completing his course, in order to enter the Society of Jesus. He was received into the Society on August 15th, 1888, at Frederick, Maryland. After completing his philosophical studies at Woodstock College, he taught at St. Francis Xavier's College and Fordham University in New York. In 1900 he returned to Woodstock College for his theology and was there ordained in 1903 by the late Cardinal Gibbons. After completing his course at Woodstock he was named Prefect of Studies at St. Peter's College, Jersey City. The following year he made his Tertianship at St. Andrew-on Hudson

Having volunteered for the Missions, he was sent to

Jamaica in 1906, and there he remained for the rest of his life with the exception of one year 1909-1910, when he again acted as Prefect of Studies at St. Peter's College, Jersey City. On his arrival in Jamaica he was appointed Pastor of St. Anne's Church in lower Kingston. Later he was also named Minister of the Jesuit Community, then living on North Street. In 1908 he succeeded Fr. Joseph Dinand as Headmaster of St. George's College, Kingston. This office, with the exception of the year above noted, he held until 1915, when he was named Superior of the Jamaica Mission. It was during his term as Headmaster that the present large and beautiful College was opened in September, 1913, under the Superiorship of Fr. Harpes.

In 1918 Bishop Collins, Vicar Apostolic of Jamaica since 1907, and one of the pioneer American Missioners to Jamaica in 1894, felt that the burden of the Vicariate was becoming too great for him in his state of failing health, so he petitioned the Holy See to be allowed to resign in order that a younger and, as he humbly put it, "a better man" might be appointed to take his place.

The disastrous earthquake of 1907 and the devastating hurricanes of 1912 and 1915 had played havoc with the Catholic Churches in the little Mission. A great debt had been saddled on the Vicariate in replacing the Churches which had been destroyed. This debt was made tolerable by the help that was received from the States, but when the Great War broke out it cut off almost all financial assistance from abroad. A man of great physical strength of body, a courageous heart and a sublime confidence in God's Providence was needed to shoulder the burden. The Holy See called upon Father O'Hare as the man best fitted for the task.

On February 25th, 1920, at the Church of St. Ignatius Loyola, New York City, Father O'Hare was consecrated Bishop and appointed to the Titular See of Maximinopolis. The Most Rev. Patrick Hayes, then Archbishop, now Cardinal of New York, officiated. He was assisted by the Rt. Rev. T. D. Beaven, the late Bishop of Springfield, Mass., and by the Rt. Rev. E. F. Gibbons, Bishop of Albany.

Bishop O'Hare proved a worthy successor to Bishop Collins and he fulfilled the high hopes of those who had entrusted the welfare of the Church in Jamaica to his pastoral care, in all respects except one. He did not have the strength of body which the task demanded. For almost from the beginning of his Vicarship he had been in a state of poor health. Besides the chronic stomach trouble and heart trouble, he had also a slight

lesion of the brain, which brought on sudden fainting spells, and occasionally long periods of unconsciousness and a complete physical collapse. In fact, he was prepared to be carried off in one of these attacks. It was remarkable how quickly he could recuperate after them and again resume his work.

During the six years that Bishop O'Hare administered the affairs of the Vicariate, the Church in Jamaica advanced splendidly. The huge debt that he found when he assumed office was reduced by three quarters, chiefly by his own personal efforts. We mentioned above his appeal in the Archdiocese of Philadelphia during the past Summer. During the preceding Summer and early Fall he had made a similar appeal in the Archdiocese of Boston with the approbation and encouragement of His Eminence Cardinal O'Connell. This appeal was very successful as he was not interrupted by sickness at that time.

Under Bishop O'Hare's administration the Catholic Church in Jamaica grew steadily in numbers and influence. Each year the missionaries under his direction erected new churches, built new chapels, established new mission stations or opened new schools. Throughout the Island the Church wielded an influence far beyond what its numerical strength seemed to warrant.

It is true that Bishop O'Hare did not take as prominent a part in the civic affairs of the Island as his predecessors, Bishop Collins and the late Bishop Gordon. His naturally retiring disposition and his sickness may have been responsible for his abstention. But into all that concerned religion and charity the Bishop threw himself without reserve. St. George's College looked upon him as a generous Patron; and Catholic Elementary Education regarded him as its Champion, whenever any detrimental proposal was made. The St. Vincent De Paul Society and the St. George's Catholic Club looked to him for help and guidance; in fact every Catholic movement that has taken place during the past six years bears some impression of Bishop O'Hare's interest and guidance.

The Daily Gleaner, in its Editorial on the death of Bishop O'Hare, says:

"A most beautiful life has been brought to a close; and when the history of the Roman Catholic Church comes to be written, the noble efforts which Bishop O'Hare put forth for the people of his Church and the community as a whole, will form a bright page therein. Hundreds will mourn his loss, but though he is dead, the members of his flock will have the satisfaction of knowing that the

departed Prelate, by his life and zeal, has left something behind which should be an inspiration to all of them."

Bishop O'Hare is survived by a brother and a sister; the latter is Sister Agnes Gertrude of the Sisters of St. Joseph.

LITHUANIA.—Extract from a Letter of Mr. Meszlis.

Just prior to my leaving for Villa, in fact, the day before, I received the books, which you were so kind as to send us. At the time only a brief acknowledgement of their receipt was possible. Now I wish to express our gratitude more fully, for indeed we are very thankful. We are in debt, and the people of the country can barely make both ends meet, so that even a little is of great assistance to us. The books mean a great deal to us since we cannot obtain such in Lithuania.

In the matter of Latin we have been unable to follow out a satisfactory program, for the simple reason that there are no other schools in this country, which are following our steps. And as we have grown from one class to five in two years, from thirty boys to the present one hundred and sixty, we have been compelled to depend on other schools to fill up our classes. In that we have been successful as the numbers manifest. But the majority of the boys are unprepared to keep up with the schedule. Only after we have a full gymnasium of eight classes can we even expect to set a better standard.

The present Third class is beginning to read Caesar, as are the Fourth and Fifth, which are not much further advanced. The Eighth class is practically the same as Sophomore year in College in the States, with our Eighth class here having a slight advantage, i. e., having some of our Junior and Senior class subjects. The other schools in Lithuania can by no means compare with ours.

Here in Lithuania we have an opposition, which B. C. H. never had to combat. The present government is far from being friendly to us, and there have appeared articles in certain papers which would remind one of the French Revolution, or a Bismarckian Kulturkampf. Only last week we were informed by one of the papers that we have no right to live in the country, that our school should be closed, and we sent home 'to the land from which we came.' But our champions have taken up the fight and have blasted the attack. However, we are aware of the existence of our opponent, not that we have ever been ignorant of that fact, but now there was a more open attack than heretofore. Are we downcast? Far from it. We are working all the harder and the ranks of our friends are growing.

Now, Dear Father, I wish to thank you again for the help which you have given us, and which I trust you will give us in the future. All of the community appreciated your kindness.

MISSOURI PROVINCE.—Expansion continues.

Loyola University in Chicago has acquired a new building on Franklin Street, which is to house the schools of Law, Sociology and Commerce. The buildings of the University of Detroit are steadily progressing. Property which increases the frontage of St. Xavier College in Cincinnati by 465 feet has been bought and the new Novitiate building at Milford, Ohio, is rapidly nearing completion. St. Appollonia House, a Dental Clinic exclusively for Nuns, has been opened directly opposite the St. Louis University Dental School. It is in charge of the University.

Student Enrolment.—According to statistics published in October, 1926, the Jesuits of the Middle West have charge of the education of 23,137 students. This number includes students of the High School, College and Professional Departments as well as 377 Scholastics. Results show an increase of 1,272 students over 1925.

Seismology.—Great interest in seismology is being fostered throughout the Province under the supervision of Father James B. Macelwane, S. J. Three new stations are being prepared in St. Louis and its vicinity: one in the new gymnasium of St. Louis University, one at Sodality Hall not far from the University, and one at the Seminary in Florissant. A gift of $5,000 from Major Martin J. Connolly of New York made beginnings on this last station possible.

Radio.—On November ninth the new St. Louis University radio station WEW was blessed by Archbishop Glennon. Reverend Father Rector then dedicated it to the Archbishop. The University has had a station for several years back, but the need of a more powerful sending apparatus was earnestly felt. The government has recently chosen the University's station to broadcast extension courses to farmers. The theologians give regular lectures on Catholic doctrine, and the philosophers on Scholastic Philosophy. The Scholastics' choir and orchestra give recitals at intervals.

Marquette.—In answer to an article of Mr. James O'Donnell Bennett appearing in the Chicago Tribune, which expresses regret that no permanent monument marks the spot of Father Marquette's death at Ludington, Michigan, the students of the University launched a drive for funds to erect a permanent memorial to their patron.

Detroit.—A unique tower is to grace the campus of the new University of Detroit. Its primary purpose is to hide the high smoke stack of the power house. It will be a beautiful piece of architecture entirely in keeping with the Spanish Mission style of the buildings. It will be surmounted by a large four-faced clock, and will contain a set of chimes. At its base will be a large bronze tablet dedicating it to the students of the University who had lost their lives in the World War. The cost of construction will be paid entirely by the student body. The idea is original, and owes its existence to Father John P. McNichols, S. J., President of the University.

The students of the Engineering Department are now being offered a course in religion similar to that given in the College of Arts and Sciences.

Loyola University, Cihcago.—Loyola University Press has been granted the American rights for the new translation of the first book of Rodriguez by Father Joseph Rickaby.

Father Rector and Father Siedenberg will serve on the Permanent Committee on Arrangements for the World's Fair to be held in Chicago in 1933.

Several Loyola professors have been elected to offices in the newly formed Catholic Medical Guild of Chicago. Its purpose is to foster Catholic ethics in the profession.

St. Louis.—On November the twenty-eighth all the Catholic High Schools and Colleges of the city took part in a great pageant to commemorate the anniversary of the St. Louis Archdiocese. The title of the production is "The Giant Killer," and is the work of Father Daniel A. Lord, S. J.

Missions.—St. Francis Mission seems to have found a true friend in the newly appointed Indian Agent, Mr. Zieback. Hitherto the misson was forced to feed, clothe, and educate 450 children on the allowance granted for 380. The Agent realizes how unfair this was and promised to do his best to obtain full payment for the students.

Bishop Van Hoeck of the Patna Mission has received a diploma and medal from the Holy See in recognition of the work being done by the diocese for the spread of the faith.

On their trip from New York to England the Missourians en route for the Patna Mission in India brought back to their duties as Catholics five of the crew of the SS. Caronia. This work was largely due to the zeal of an Irish steward, a certain Mr. Colligan, a member of the Third Order of St. Francis, a Knight Commander of the

Knights of the Blessed Sacrament and a Knight of St Columba.

Toledo.—Deaf-mutes.—In accordance with the Bishop's desire to do everything possible for the deaf-mutes of the diocese, Father Seeger has opened a mission station for them at Sandusky. This is the second of a proposed group of four stations in the diocese. An Ephphetic Auxiliary similar to the one already formed in Toledo has been started at Sandusky. Father Michael Purtell of the Maryland-New York Province gave a mission to the mutes and their friends, preaching in both the spoken and the sign language. On Sunday, October 17, Bishop Stritch accompanied a large group of the members of the Toledo Ephpheta Society and Auxiliary to Sandusky, and encouraged the pioneers of the movement in the latter place to persevere in their efforts to establish a flourishing mission there.

NEW YORK.—Father Wynne's Golden Jubilee.

To live fifty years as a member of a religious community is a cause for felicitation; but when these fifty years are filled to overflowing with accomplishment of a very high order, then indeed is the Jubilarian to be congratulated and honored. There are few priests in the United States who have done more for the advancement of the Church during the past half century, and particularly for the advancement of Catholic literature, than has the Rev. John J. Wynne, S. J., who recently completed fifty years as a member of the Society of Jesus. Father Wynne's long life in Religion, as Novice, Scholastic and Priest, has been a life of constant and fruitful labor in many fields of activity. He has been a professor in Jesuit colleges; director of the Apostleship of Prayer for the United States; editor of the Messenger of the Sacred Heart; director of the Shrine of Our Lady of Martyrs at Auriesville; editor of the Pilgrim of Our Lady of Martyrs; founder and editor of America, the great Jesuit weekly; promoter and vice-postulator for the cause of Beatification of the North American Jesuit Martyrs; editor of Anno Domini, the organ of the League of Daily Mass; chaplain of the New York Chapter of the Knights of Columbus, and moderator of the Xavier Alumni Sodality.

It was, however, as associate editor of the Catholic Encyclopedia that Father Wynne earned a world-wide reputation for scholarship. This great work, begun in 1905 and completed several years later, will remain as a monument to the zeal and learning of Father Wynne and those priests and laymen associated with him in that

gigantic undertaking. Father Wynne is now associate editor of Universal Knowledge.

When the Xavier Alumni Sodality of this city decided to honor their distinguished former moderator on the occasion of the Golden Jubilee, it was felt that the celebration of the event should be in keeping with the Jubilarian's reputation as an outstanding scholar and literateur. It was decided, therefore, to hold an Academy in his honor, to which distinguished scholars would be invited to contribute to a symposium on the history and the intellectual activities of the Catholic Church during the past fifty years.

The Academy was held on Monday evening, Dec. 13, at the Biltmore Hotel, and proved to be an intellectual treat worthy of the occasion. His Eminence Cardinal Hayes honored the Jubilarian with his presence, as did also the Right Rev. Bishop Dunn and many Monsignori and Priests, some of whom came from distant cities. About 800 men and women attended the Academy, among them being many of the most prominent Catholics of the city.

Earlier in the evening Father Wynne was the guest of honor at a dinner given in the Biltmore by the general committee in charge of the Academy. The Hon. Joseph T. Ryan, chairman of the committee, presided and presented as the speakers the Hon. Morgan J. O'Brien, John G. Agar, John B. Doyle, Daniel F. Cohalan, Frank Gannon, Alfred J. Talley, and Edward J. McGuire. All the speakers paid tributes of affection and appreciation to Father Wynne, to which the Jubilarian replied in a brief address characterized by his innate modesty.

—Catholic News.

Jesuit Mothers' Guild.—On Sunday, November 14, the Jesuit Mothers' Guild of Greater New York had their second General Communion in the Church of St. Francis Xavier. Very Rev. Lawrence J. Kelly, S. J., was the celebrant of the Mass, and Mr. Joseph Murphy, S. J., had charge of the singing and presided at the organ. The Mass was followed by a breakfast, which provided for 350 sittings. Among the distinguished guests were the Presidents of Fordham University and Brooklyn College, and the Socius, Father William Tallon, S. J. At the breakfast there were speeches, vocal and instrumental selections, and a reading. The principal addresses were delivered by Walter A. Lynch and John B. Doyle; and shorter speeches by Rev. Paul Conniff, S. J., and Rev. M. A. Clark, S. J.

On January 12, 1927, the Jesuit Mothers' Guild of

Greater New York held a Social evening at 30 West 16th Street. The Guild took this occasion also to present to the Reverend John J. Wynne, S. J., a purse of fifty dollars in gold as a token of congratulation for his fifty years of service as a member of the Society of Jesus.

A distinguished gathering of about three hundred men and women assembled for the occasion, and the President of the Guild, Mrs. Francis J. Cashman, delivered a very delightful speech of presentation. Reverend Father Wynne in response paid high tribute to the Guild, its members and its work. The Reverend M. A. Clark, S. J., Moderator of the Guild, also spoke in praise of the great work accomplished by Father Wynne for the glory not only of the Society of Jesus but of the Church itself.

After the simple exercises of presentation, there was a reception followed by refreshments. All in all, it was one of the most delightful functions given by the Mothers' Guild.

Xavier High School versus Fordham Prep.—On the evening of Friday, November 24th, there took place in the auditorium of the Xavier High School a Debate between the Senior Debating Society of the Fordham Preparatory School and the Academic Debating Society of Xavier High School. A very appreciative audience with representatives from both schools listened for about two hours to the well-developed and keenly debated question: "That the United States should grant immediate independence to the Philippine Islands."

Although the decision of the judges was in favor of the downtown school, the Bronxites were by no means lagging opponents. While it is true that the main speeches of the Fordhamites lacked a certain argumentative force as well as vigor in delivery, their rebuttal was by far better that that of their Xavier opponents. In general, however, both sides did well and were a credit to their respective schools. The honorable judges were Dr. George Wade, Superintendent of Public Schools, Dr. Edward McNamara, Principal of Commerce High School and Mr. Arthur Sommers, Commissioner of Education.

Students' Academy.—Two functions that lately took place at St. Francis Xavier's are quite worthy of interest and note. One of them was an Academy given by the High School Freshmen, Section F., under the direction of their Instructor, Mr. A. Russo, S. J. The Academy was held in honor of John Berchmans, and the young men who took part presented the life of the saintly youth in an able and pleasing manner.

Speeches and talks were given about the Boyhood of

ıe saint as well as about his Schooldays and Vocation; ıe Temptations that assailed him, his life of study in the ociety and his holy death as a Jesuit. The various peakers were introduced by Mr. J. N. Brew, who ably onducted the entire exercises. Rev. Father Rector and ev. Raphael O'Connell, S. J., were the guests of honor. fter the Academy itself, refreshments were served.

PHILADELPHIA.—Father Hogan's Address.

On January 23, 1927, the Central Labor Union of hiladelphia held its annual meeting. The principal peaker of the occasion was Reverend Michael Hogan, . J. **The Trades Union News**, the official paper of the rganization, besides publishing his speech in full, con- ained a long and complimentary editorial on the subject. mong other things the Editor says:

"Many helpful and eloquent speakers have been heard ı past years at meetings of the Philadelphia Central abor Union, but it is doubtful if the delegates to that rganization ever listened to a more timely, stirring and onstructive address than that which was delivered at its nnual meeting last Sunday afternoon by the Rev. Father Michael Hogan, S. J. The fact that this silver-tongued riest was himself an official of a Labor organization years go made his remarks doubly interesting and instructive. n the Eighties he organized the first steamfitters' union t Chicago, and in 1890 in this city, Philadelphia, he rganized the National Association of Plumbers and teamfitters, serving as its first secretary, treasurer and usiness manager. Though his life is now devoted to the nstruction of youth at St. Joseph's College, this learned cclesiastic has never lost his interest in the cause of Organized Labor nor in the welfare of all wage-earners.

"Organized Labor in this city is to be congratulated pon having Father Hogan reside in Philadelphia. He an be helpful to the cause in many ways. He is greatly eeded. His services as an orator, counselor, mediator nd leader would be of immeasurable value to the move- nent. We hope for the sake of all workers in general hat this learned and big-hearted priest will become a permanent resident of our city and take an active interest n our work for the industrial and social betterment of umanity."

PHILIPPINE ISLANDS.—Religious Festivities.

The closing months of the year have been signalized by a number of unusual religious celebrations, in which our Spanish and American Fathers have done valuable work. Besides the great procession exclusively for men

to honor Christ the King, in which 30,000 marched, there was a procession in honor of the Little Flower, a Field Mass at Fort McKinley on Thanksgiving Day, the Saint Aloysius Bi-Centennary, and the gigantic Coronation of the Virgin of Antipolo.

The Sodality for women at Saint Ignatius Church under Father Pascual's direction, as principal sponsors of the devotion to the Little Flower in Manila, was largely responsible for her Procession about the beginning of October. A well-known American layman said it was the most beautiful he had seen in his twenty-five years in the Islands.

The Field Mass at Fort McKinley was celebrated by Archbishop O'Doherty. Rev. Father Rector, Fathers Avery, Mulry and Mullen all had important offices. Father Mulry preached the sermon, and Father Mullen directed the sodalists of the Ateneo Sanctuary Section in the ceremonies.

The Aloysian Bi-Centennary was solemnized in church and school with fitting pomp and devotion. On Friday, October 22, Rev. Father Rector said the Mass of General Communion at 7 a. m., and at the Triduum services in the evening the sermon was preached in Spanish by his Excellency the Apostolic delegate. The Communion Mass on Saturday morning was read by Rev. Father Lisbona, Rector of San Jose Seminary, the evening sermon in English was preached by Father Mulry. On Sunday morning, the Communion Mass was celebrated by Archbishop O'Doherty at 6 a. m. At 8 a. m., the celebrant of the Solemn High Mass was Very Rev. Raymundo Salinas, Abbot of the Benedictines, with the sermon in Spanish preached by Bishop Clos, S. J., of Mindanao. In the afternoon, the Triduum was closed with a public procession bearing the statue of Saint Aloysius through the city streets, and ending on the Ateneo Muralla, where, at an open-air altar, Benediction of the Blessed Sacrament was given by the Archbishop. Because of the very unusual nature of the event, our Fathers and Scholastics participated in the procession. In addition there were seminarians from San Jose, students from the Dominican, Benedictine and Jesuit schools, Cadet Battalions of the Ateneo and Letran, and Boy Scouts from the Malate parish of the Irish Redemptorists. During the Benediction all united, under the leadership of Cadet-Major Salazar of the Ateneo, to recite the Aloysian Pact, according to the wishes of the Holy Father. A crowd of 3,000 was present for this impressive service. Other features of the celebration

included an English entertainment by Ateneo students, a Spanish drama "El Principe de Castellon" by the San Jose seminarians, distribution of food to the poor in Plaza Santa Cruz by the Alumni Sodality, and an Alumni Reunion and Smoker in the gardens of the Manila Observatory.

But greater even, and grander by far than this, was the Coronation of Our Lady of Antipolo at the end of November. The mountain shrine of Antipolo, some 20 miles from Manila, is the Lourdes of the Philippines, and this celebration, a Ter-Centennary, in many ways resembled the great Eucharistic Congress of Chicago. Down through the rice terraces and crowded villages of Rizal Province, the little Statue of Our Lady was carried with every possible precaution and mark of respect, to reach Manila's beautiful Luneta on the bay-shore on Sunday afternoon, November 28. There a tremendous crowd, estimated moderately at 100,000, had assembled, and amid solemn services the Archbishop performed the Coronation cermony. This was followed by a wonderful Novena at the Cathedral lasting until the Feast of the Immaculate Conception on December 8.

The Filipino people, especially the 3,000,000 Tagalogs in the provinces of Central Luzon, have a very intense devotion to **Nuestra Senora de la Paz y Buen Viaje** of Antipolo, and in propagating it, the Society has taken an important part. In 1626, the first church of Antipolo was built by Father Salazar, fifth Provincial of the Society in the Philippines, and the famous statue donated to us by the Spanish Governor General, Don Juan de Tabora. From Acapulco in Mexico he had brought the statue as a mark of respect to the Immaculate Virgin under the title of Our Lady of Peace and Safe Voyage. Thenceforth it rested in its mountain sanctuary, overlooking the city and the bay of Manila, always a sign to seafarers of Our Lady's protection. Our Fathers remained in charge of the sanctuary until the suppression of the Society in the Islands in 1768. But last year, with the Ter-Centennary approaching, they resumed the work to promote Our Lady's glory. Fathers Vilallonga and Anguela interested her devotees to donate the $25,000 for the magnificent new Crown of precious gems, and directed all the preparations. Practically all of the laymen, such as Messrs. Galan, Araneta and Ravago, who guided the celebration to such glorious success, were old Ateneo graduates who in Ateneo halls first became Our Lady's clients.

Enemies of Church Active

Probably because of these unusual Catholic celebrations, the year has been marked by unusual attacks and opposition from Protestants. The Antipolo celebration itself was heralded four days before by a bitter anonymous attack on so-called Catholic Idolatry and Superstition. Scattered throughout the city on thousands of pink sheets, in English and Tagalog, the attack was also timed to greet 500 members of the American "Floating University," on the ship Ryndjham just then in Manila harbor. In two brief days, however, Father Mulry had a splendid answer similarly circulated, but in Our Lady's colors. And Rev. Father Rector, in a simple but dignified and powerful "Protest," sent to all Manila papers, presented the true doctrine and reasons for devotion to Our Blessed Mother. The anonymous author, it appears, was a Doctor Cook, an American Methodist Minister. Judging from the comparatively tiny crowd which he and his fellow-Protestants, American and Filipino, collected at the Union Church on the very afternoon of the Coronation, his pink sheet was not very successful.

Other attacks have taken different form. Dean Conrado Benitez, of the University of the Philippines, Mason and prominent educator, published a new edition of his Philippines History, containing the old calumny about the Revolution of 1898 having been revealed through a violation of the Seal of Confession. This is an old story that has been circulated many times before in the Islands. But this time the Ateneo Dean, Father Morning, having ascertained that the Archbishop had in his possession an affidavit proving the story a lie, cabled a protest to the American book publishers. They cabled back immediately and very satisfactorily that they would take out the offensive page, destroy the plate, and send corrected pages here for insertion.

Then the Y. M. C. A. and the Y. W. C. A. have been very active. The former, whose international organization is professedly concentrating on Manila these five years, has conducted a big drive for membership. Although they claim success in their efforts, Father Haberstroh and his assistants have been able to effect a great deal in exposing the true sectarian nature of the "Y", which it tries desperately to conceal, to Filipino Catholics. And the Young Women's Christian Association has been prevented to date from even getting a firm foothold in the Islands, due to the work of Father Mulry with the Catholic Women of Manila.

Once again this year, a bill liberalizing the present Divorce Law was presented in the Legislature. The present law allows divorce for adultery, but with a prison sentence for the guilty party; in practice, there are extremely few such divorces. The proposed bill would do away with the prison sentence. This is only a slight letting down of the bars, it is true; but ecclesiastical authorities, determined to make no concessions, again asked Father Haberstroh to present a case against the bill, to be circulated throughout the city in English and Spanish. With the close of the legislative session, it was found that the bill had passed the Lower House but failed to come to a vote in the Senate.

POUGHKEEPSIE.—Death of Father Maas.

Account of Fr. Raymond J. McInnis.

I arrived at the Hospital on Saturday evening (Feb. 19) about 7:00 P. M., and went at once to Fr. Instructor's room. He recognized me, answered a few questions and asked Sister to raise his arm. She did so, and he gave us his blessing. He was very weak and in great pain. I looked in several times before midnight, and he was uniformly peaceful. His breathing was hurried but regular; his pulse was the index of his danger,—only an occasional flutter every half-minute or so. At 2:30 A. M. he called for the priest. The Sister and the nurse were present when I came in, and he told me he would like to have the prayers for the dying while he could understand and answer. I said the prayers, some litanies and a list of ejaculations, which he repeated with a deep effort, but with perfect enunciation. I told him just to keep in union with our prayers, and with Sister I said the beads twice.

At 4:00 A. M., a violent vomiting spell disturbed his breathing, which became labored and very short. The rattle was quite clear, and Sister was worried. I called up Fr. Rector and he came within a half-hour. Fr. Instructor had recovered some ease and was very attentive to the prayers which Fr. Rector repeated. He was very grateful while receiving the Apostolic Benediction, and made his act of Contrition for the Final Absolution which we both gave together.

At 7:00 A. M., a return of the nausea disturbed him violently, but he rallied until about 9:00, when he said quietly that his hands and feet were growing cold. Fr. Rector had returned from his Mass, and as I went to say mine, I assured him I would offer it for him. He had

his old smile of gratitude. I did not see him after Mass.

What impressed me chiefly was the complete forgetfulness of self in all his sickness. He was concerned about the Sister, the nurse, and any of us that were near. He did not think of himself enough to worry or be fearful. "It is better to go"—"It is alright"—"Now, thanks be to God, the sooner the better."

He concealed all indications of pain, lest he should be drugged, and he seemed to be in perfect peace, as long as he could hold his crucifix and beads. The Sisters marvelled at his obedience and humility, and were exultant in the privilege of attending a saint. Personally I was glad to share their privilege, and was edified beyond words at his composure, peace and clear union with God.

Father Edward Sullivan's Account.

About 9.15 A. M. I arrived with Father Minister at the hospital. Rev. Fr. Rector and Fr. McInnis were still there; one of the Sisters who had been in constant attendance was at the bedside; Fr. Instructor lay quiet and motionless, but breathing rather heavily. Rev. Fr. Rector spoke with Fr. Minister and myself, and told us that there was absolutely no hope but that they could not tell how long he would linger. On advice of those present Fr. Rector, about ten A. M., returned with Fr. McInnis and Brother Hart to St. Andrew's saying that he would come back immediately after dinner if not summoned before.

About eleven o'clock we noted the noisy breathing of Father, and the peculiar guttural sound accompanying it, and felt that the end was approaching. Sister Superior, who returned just at that time, having left the nurse in charge for a few minutes, watched Father very attentively and closely for a moment and then told us: "He cannot last more than a few hours now; he is beginning to fill up." Her kindness, her gentleness, her extreme solicitude, and her ministrations during all the time we were there—and especially now—were a powerful example for us, as well as a consolation, for we realized fully that no attention or care could have been given to Father Instructor, that had not been his. At very frequent intervals she gave him a few drops of water from a spoon, and this seemed to relieve somewhat his effort in breathing. The Blessed Candles on the table by the bedside were lighted. Father turned his eyes slowly to each one of us and then faintly whispered his request that the prayers for the dying be again recited for him. All morning he had clasped tightly in his left hand his

crucifix and beads—and even now he continued to hold them firmly, the crucifix not sagging or resting on the coverlet but almost upright—his arm lying full length by his side.

Having given him Final Absolution and having blessed him again with the relic of the True Cross which he kissed again most devoutly—I began the prayers for the dying. To each invocation of the Litany he answered visibly with his lips—being too weak to say them audibly—and at the end of each short prayer there was the "Amen" pronounced perfectly with his lips. A few moments after we finished the prayers Father Rector and Bro. Hart arrived; it was then about twenty minutes after one. Father Instructor recognized Father Rector as he came to the bedside. Father Rector then told him to make an Act of Contrition as he was going to give him again the Final Absolution. Immediately Father Instructor's lips began to move in his Act of Contrition and Father Rector pronounced aloud and slowly the Absolution. Then after a few moments he began to read slowly and impressively some of the prayers for the dying. Having finished these, he began at the beginning, i. e. at the Litany. He stood at the right side of the bed, Father Minister and Bro. Hart knelt at the foot, I opposite Father Rector, Sr. Cyril, the Superior, on the same side slightly behind us, and a second Sister near the door. As Father progressed with the prayers, doing his utmost—but with difficulty—to keep his emotion in check, Father Instructor's breathing became silghtly more labored. Father Minister, Brother Hart and I kept our eyes fixed on his face; his eyes were somewhat lowered looking toward us, and then suddenly as we watched, a new brilliancy seemed to light them. Slowly they opened, gradually wider and wider, slowly they were raised, still glowing, toward the ceiling following a steady and direct line, until they stopped, wide, wide open, looking to a fixed point straight above him. We motioned to Sister Cyril; in a moment she was by him; he remained looking intensely (exultantly it seemed to us) straight above him for several seconds; then a short exhalation, the eyes lowered, the head sank slightly and slowly forward, and Our Beloved Father Instructor had passed peacefully into Eternal Life.

SPOKANE, WASH.—Gregorian Chant.

Establishment of an academy of Gregorian chant by scholastics interested in liturgical culture was accomplished this year at Mount St. Michael's, Spokane, Wash-

ington. Mr. Henry Tiblier, S. J., New Orleans province, is the principal organizer of the liturgical venture. Under his instruction, a class in the theory and practice of plain chant, designed to bring out the power and capabilities of the music of the Church, is held weekly. Attention was directed last year to this work through the efforts of Mr. Michael MacNeil, S. J., upper Canada province, who is now in charge of choir work at the Immaculate Conception, Montreal.

Modern Advertising.—Modern display advertising came into its own at Mount St. Michael's this year with the appointment of Mr. Thomas J. Walsh, S. J., upper Canada province, to the directorship of the debating society. The monthly forensic contests receive all the advance press-agenting which pigment and crayon can produce, and the various contestants are portrayed in regular bill-board fashion. The clever posters have now become an interesting feature of every event of this kind. Mr. Walsh himself is the publicity artist.

WORCESTER.—Senator Walsh honored at Holy Cross.

Senator-elect David I. Walsh visited Holy Cross College today, and on the portico of Fenwick hall, known as commencement porch, stood with a group of his former teachers, and received a welcome from his Alma Mater and Worcester.

The senator smiled as he gazed down over the state and national flags into the faces of the student body of Holy Cross assembled to welcome him as one of their most distinguished Alumni. It was a picturesque setting. The wide porch and steps were filled with Seniors in caps and gowns and faculty members. Below, the student band serenaded as Senator Walsh appeared with the Rev. Joseph N. Dinand, S. J., President of the College. A short introduction by Fr. Dinand, and Senator Walsh stepped forward to express his thanks for the tribute of the College and his appreciation for its training given him twenty years ago.

The senator, clad in the purple and gold gown of his degree of Doctor of Laws, spoke in a tone of deep sincerity, and pledged himself to carry forward the standards of Holy Cross and Massachusetts to greater heights. As he spoke, the soft tones of the organ in the Holy Cross chapel floated across the yard.

The reception was in conjunction with the opening of the Education Week exercises, in which Senator Walsh took part. It was the only opportunity the College would have to greet him, as he goes to Washington for the open-

ing of the Senate session Wednesday. After ceremonies in the chapel, the reception program was carried on in Memorial hall. There the Holy Cross orchestra gave a program, and the classes and officials expressed their admiration of the Senator and his works.

The welcome was not confined to the College and the students. Many Worcester residents and others from more distant points formed a wide half-moon in front of the portico and joined in the cheering. But the occasion was particularly for the college.

Clergymen and laymen, classmates of Senator Walsh and friends of the College, greeted him with enthusiasm. They recalled his college days when he was known as the most matured of the students, one who would make his mark in the world. Senator Walsh was content to thank his friends in the simplest manner. He said to the students and officials:

"I will waste no words in telling how grateful I am to you. There is no place I would rather have my victory of Tuesday shared than here at Holy Cross, the college which has always been an inspiration to me and which has been very helpful in making my career. I sincerely hope that anything I have accomplished or ever will accomplish will be an inspiration to every son of Holy Cross."

HOME NEWS

During the evening recreation of Saturday, November 13, Fr. Igantius Cox entertained the Community by an informal talk. The subject was, "The New National Magazine of the Jesuit Missions." Relating various incidents and happenings on the Missions, he concluded by outlining the plans and purpose of the Magazine.

Playlet In Honor Of Recently Beatified Martyrs.—Our Martyrs of the Eucharist, Father James Sales and Brother William Saultemouche, beatified in June 1926, were honored at Woodstock on the evening of November 18, 1926. The celebration consisted in a playlet representing the history of the martyrdom and entitled **The King's Tryst: or How a Priest Achieved an Ambition and a Lay-Brother Glorified God,** Non Loquendo Sed Moriendo; **A. D. MDXCIII.** Much favorable comment was passed on the performance and the novelty of the staging by means of regulation drapes and lights met with general satisfaction. A brief chronological summary printed on the program explained why the beatification of the Martyrs was delayed for almost three-hundred years after

the first canonical process in 1627. Shortly after this process the documents were mislaid and were not discovered until 1900. The cause was formally introduced in 1905. The following theologians took part in the playlet:

Prefatory Address, Fr. R. I. Gannon; the players were Mr. M. A. Meagher; Mr. J. F. Hurley; Mr. P. J. Cummings; Fr. D. P. Meagher (in the character of Blessed James Sales); Mr. M. P. Harney (in the character of Blessed William Saultemouche); Mr. E. B. Bunn; Mr. G. J. Barras; Mr. H. L. Irwin; Mr. J. G. Carney; Fr. P. J. Higgins; Mr. F. H. Schoberg.

The Fall Disputations were held Monday, November 29. Fr. S. F. McNamee defended the treatise, "De S. S. Trinitate," and Frs. R. McWilliams and D. Meagher objected. Fr. J. Sweeney the treatise, "De Sacramento Matrimonii," and Frs. F. X. Dougherty and H. Mulqueen objected. A paper on Sacred Scripture entitled, "Mysterium absconditum a saeculis nunc autem manifestatum," was read by Fr. F. J. Dolan. The Canon Law paper, "Erection and Suppression of Religious Communities," was read by Mr. S. F. O'Beirne. In Ecclesiatical History a paper was read by Mr. Walter Meagher. The subject was, "The Council of Trent—Its Place in History."

On Friday, December 3, the Philosophers entertained the Community with the following programme in honor of St. Catherine. Orchestra, Athalia; Virgo Sapiens, Mr. Gardiner; St. Catherine with the Halo of Yesterday, Mr. McGinley; St. Catherine in the Radiance of To-day, Mr. Kinn; Omnes eodem cogimur, Mr. Ewing; Finale, Orchestra.

Archbishop Curley visited Woodstock on Wednesday, December 22, and conferred Minor Orders on all those of the First, Second and Third years of Theology who had not as yet received them. The ceremonies of Tonsure were held in the evening of December 22, and the minor Orders were conferred the following morning before the Community Mass, which was celebrated by the Archbishop.

The Promotors' Reception of the League of the Sacred Heart was held Sunday evening, January 2, for all those both of Philosophy and Theology who had not as yet been enrolled. Fr. T. Barrett assisted by Mr. Madden officiated.

Fr. Richard Schmitt entertained the Community during the evening recreation on Friday, January 21, with an illustrated lecture on the Philippine Islands. The lecture proved to be a most interesting one and was most

entertainingly given. It dealt principally with the outlying Mission places and the classes of people administered to and met with in those sections. Thanks to Fr. Schmitt's kindness, a most enjoyable evening was spent by the whole Community.

On Monday, January 31, Bishop Tsu, S. J., Vicar Apostolic of Haimen, China, and Fr. Morrissey, S. J., honored Woodstock by a visit. During the evening recreation in the Auditorium, Fr. F. J. Dolan expressed the sentiments of the Community to the newly consecrated Bishop, welcoming him not only as a Bishop and a Priest, but also as a Jesuit and a Brother. The summary of Fr. Dolan's address was a development of the words of Christ repeated by our Holy Father to Bishop Tsu; "I have chosen you and have appointed you that you should go and that you should bring forth fruit and that your fruit should remain." In answer to this address Bishop Tsu in a most entertaining Latin talk gave the account of his consecration and many interesting happenings of his visit to the Holy Father.

On Wednesday, February 2, Feast of the Purification, Fr. Daniel F. Creeden, Professor of Moral Theology, Fr. Vincent L. Keelan, Professor of Philosophy, Brother Edward F. McAviney, Infirmarian, and Brother William R. Stearns, Assistant Librarian, pronounced their Last Vows. In honor of the occasion the Community presented them with a substantial Spiritual Bouquet, and during dinner the following programme was held. Glee Club, To Arms; Greetings from the Philosophers, Mr. Gardiner; Solo, Mr. McCarl; Poem, Mr. R. P. Sullivan; Greetings from the Theologians, Fr. W. Carey.

On Thursday February 10, Bishop Diaz, recently exiled from Mexico, honored Woodstock by a visit, and during the noon recreation in a most interesting talk to the Community gave briefly many incidents of the present persecution in Mexico and then the story of his own exile.

On Saturday February 19, the Winter disputations were held. The Treatise "De Deo Uno" was defended by Mr. W. Murphy, objectors were Mr. A. Bleicher and Mr. L. Gilleran. The defendant of the treatise "De Poenitentia," was Mr. B. Shea and the objectors, Mr. T. Hughes and Mr. D. Moran. The Sacred Scripture paper, entitled, "The Modes of Divine Prophecy in the Old Testament," was read by Mr. F. X. Peirce. Mr. E. Carpenter read a paper in Canon Law, the subject of which was, "The Marlborough Case."

RETREATS

Retreats given by the Fathers of the Maryland-New York Province from January 1, to December 31, 1926.

To Secular Clergy

Altoona	2		112
Antigonish, N. S.	1		90
Burlington	2		74
Charlottetown, P. E. I.	1		50
Hartford	2		368
Little Rock	1		60
Manchester	2		109
New York	3		461
Philadelphia	3		205
Pittsburg	3		251
Portland	1		140
Providence	2		230
Rochester	1		165
Scranton	2		241
Springfield	2		369
Syracuse	1		100
Trenton	2		90
	31		3115

To Religious Priests

La Salette Fathers			
Hartford, Conn.	1		35
Mercy Fathers			
Brooklyn, N. Y.	1		12
Missionary Fathers of the Sacred Heart			
Natick, R. I.	2		14
	4		61

To Seminarians

Emmitsburg, Md.	1		95
Rochester, N. Y.	1		200
Seton Hall, N. J.	1		18
	3		313

To Brothers

Pocantico Hills, N. Y.	1		54
Brothers of Charity:			
Lackawanna, N. Y.	1		37
Marist Brothers:			
Poughkeepsie, N. Y.	2		52
Xaverian Brothers:			
Fortress Monroe, Va.	1		45
	5		188

To Religious Women

Benedictines			
Bristow, Va.	1		60
Carmelites			
Baltimore, Md.	1		20
New York City	1		10
Cenacle			
Brighton, Mass.	2		82
Lake Ronkonkoma, L. I.	1		30
New York City	2		140
Charity			
Halifax, N. S.	1		16
Mt. St. Vincent, N. Y.	5		150
Wellesley Hills, Mass.	2		14
Charity of Nazareth			
Hyde Park, Mass.	1		14
Leonardtown, Md.	1		16
Charity of Our Lady			
Baltic, Conn.	1		12
Charity of Pollotine			
Monroe, N. Y.	3		20
Christian Charity			
Wilkes-Barre, Pa.	2		16
Christian Education			
Arlington Heights, Mass.	1		15
Daughters of Divine Charity			
Arrochar, S. I., N. Y.	1		10
Daughters of the Heart of Mar			
Brooklyn, N. Y.	1		15
Burlington ,Vt.	1		4
Daughters of the Immaculate He			
Buffalo, N. Y.	1		7
Divine Compassion			
White Plains, N. Y.	1		10
Dominican			
Newburgh, N. Y.	1		8
Faithful Companions			
Fitchburg, Mass.	1		7
Providence, R. I.	1		7
Franciscans			
Buffalo, N. Y.	2		6
Cincinnatti, O.	2		4
Glen Riddle, Pa.	1		5
Good Shepherd			
Albany, N. Y.	1		4
Boston, Mass.	2		5
Buffalo, N. Y.	2		4
Georgetown, Wash.	1		1
Hartford, Conn.	1		5
Norristown, Pa.	1		2
Troy, N. Y.	1		9
Wheeling, W. Va.	1		9
Helpers of the Holy Souls			
Chappaqua, N. Y.	1		8
New York City	1		8
Holy Child			
New York City	2		2
Rosemont, Pa.	1		1
Sharon Hill, Pa.	2		11
Suffern, N. Y.	1		9
Holy Cross			
Notre Dame, Ind.	1		35
Holy Names			
Albany, N. Y.	1		9
Immaculate Heart			
Immaculate, Pa.	1		11

:sus and Mary
Highland Mills, N. Y.....2..... 50
ercy
Baltimore, Md.....1..... 36
Beatty, Pa.....1.....120
Buffalo, N. Y.....1.....130
Cresson, Pa.....1.....125
Dallas, Pa.....1..... 99
East Moriches, N. Y.....2..... 99
Fall River, Mass.....1..... 78
Grants Mills; R. I.....1..... 50
Harrisburg, Pa.....1..... 75
Hartford, Conn.....4.....617
Hookset, N. H.....2.....263
Manchester, N. H.....2.....160
Merion, Pa.....2.....158
Milford, Conn.....1.....180
Mount Washington, Md 2.....173
New York City.....2.....130
Plainfield, N. J.....1..... 51
Pittsburg, Pa.....2.....270
Portland, Me.....2.....265
Providence, R. I.....2.....172
Rensselaer, N. Y.....3.....214
Rochester, N. Y.....2.....143
Washington, D. C.....1..... 11
issionaries of St. Augustine
New York City.....1..... 10
ission Helpers
Towson, Md.....3.....137
issionary Sisters of the
icred Heart
New York City.....3.....202
otre Dame
Charlottetown, P. E. I....1..... 67
Boston, Mass.....1..... 90
Cambridge, Mass.....1..... 57
Chicopee, Mass.....1..... 41
Lawrence, Mass.....1..... 50
Lowell, Mass .....1..... 97
Philadelphia, Pa.....1..... 58
Waltham, Mass.....2.....129
Washington, D. C.....1..... 95
Worcester, Mass.....2.....188
oor Clares
New York City.....1..... 12
Philadelphia, Pa.....1..... 20
resentation
Fitchburg, Mass.....3.....157
New Dorp, S. I.....2..... 81
Newburg, N. Y.....2..... 85
rovidence.
Chelsea, Mass.....1..... 20

Reparation
New York City.....2..... 30
Reparatrice, Marie
New York City.....4 134
Sacred Heart
New York City.....4.....148
Providence, R. I.....2..... 73
Torresdale, Pa.....2..... 97
Sacred Heart of Mary
Sag Harbor, L. I.....1..... 18
Tarrytown, N. Y.....1..... 93
St. Dorothy
Reading, Pa.....1..... 10
Richmond, S. I.....1..... 15
St. John the Baptist
Arrochar Park, S. I.....1..... 11
St. Joseph
Brentwood, N. Y.....1.....300
Brighton, Mass.....2.....566
Buffalo, N. Y.....3.....277
Cape May Point, N. J....3.....488
Chestnut Hill, Pa.....2.....245
Chicopee, Mass.....1..... 60
McSherrytown, Pa.....1..... 55
Rochester, N. Y.....4 548
Springfield, Mass.....1..... 58
Troy, N. Y.....3.....461
Wheeling, W. Va.....1..... 65
St. Joseph of Peace
Englewood, N. J.....1..... 54
St. Martha
Charlottetown, P. E. I....1..... 30
St. Mary
Lockport, N. Y.....2.....130
Ursulines
Beacon, N. Y.....2.....117
Bedford Park, N. Y.....1..... 70
Middletown, N. Y.....1..... 18
New Rochelle, N. Y.....3.....185
New York City.....2..... 31
Phoenicia, N. Y.....1..... 23
Pittsburgh, Pa.....1..... 25
Washington, D. C.....2..... 28
Wilmington, Del.....1..... 20
Visitation
Baltimore, Md.....1..... 50
Richmond, Va.....1..... 24
Washington ,D. C.....1..... 37
Wheeling, W. Va.....1..... 58

193 14810

To Laymen

Loyola College, Montreal.....3.....
Rochester.....1.....
Seton Hall.....1.....
Springfield, Mass.....1.....
Mt. Manresa, Fort Wadsworth, S. I.....43.....21

49.....23

St. Andrew-on-Hudson.....Priests and Religious 15; Laymen,

To Secular Ladies and Pupils

Assumptionists:
Germantown, Pa., Ladies.....1.....
Cenacle:
Brighton, Mass. Ladies, Teachers and Girls.....7.....3
Lake Ronkonkoma, L. I., N. Y., Ladies and Girls.....7.....3
Newport, R. I., Teachers.....1.....
New York City, Ladies and Girls, etc.....8.....5
Charity:
Mount St. Vincent, N. Y., College and High School Girls.....2.....2
New York City, High School Girls.....1.....2
Pittsburg, Pa., Nurses.....1.....
White Plains, N. Y., High School Girls.....1.....
Charity of Our Lady of Mercy:
Baltic, Conn., High School Girls.....1.....1
Christian Charity:
Wilkes-Barre, Pa., Pupils.....1.....1
Christian Doctrine:
New York City, Public School Teachers and Girls.....2.....
Daughters of Wisdom:
Ozone Park, L. I., Pupils.....1.....2
Dominican:
Caldwell, N. J., Pupils.....1.....1
Jersey City, High School Girls.....1.....1
Faithful Companions:
Fitchburg, Mass., Pupils.....1.....
Franciscan:
Buffalo, N. Y., Pupils.....1.....2
Peekskill, N. Y., Boys and Girls.....1.....4
Good Shepherd:
Buffalo, N. Y., Consecrates.....1.....
Norristown, Pa., Girls.....1
Troy, N. Y., Magdalens, Women and Girls.....2.....1
Washington, D. C., Women and Girls.....1.....
Gray Nuns:
Nashua, N. H., Nurses.....1.....
Helpers Holy Souls:
New York City, Ladies.....1.....
Holy Child:
New York City, Children of Mary.....1.....
Philadelphia, Pa., High School Girls.....1.....
Sharon Hill, Pa., Pupils.....2.....1
Suffern, N. Y., High School Girls.....1.....
Mercy:
Buffalo, N. Y., Alumnæ, Academy Girls.....2.....2
Dallas, Pa., College Girls.....1.....
Lakewood, N. J., High School Girls.....1.....1
Milford, Conn., Ladies.....1.....1
North Plainfield, N. J., High School Girls.....2.....1
Portland, Me., High School Girls.....1.....

otre Dame:
Baltimore, Md., College and High School Girls....1....280
Boston, Mass., College Girls....2....340
Lowell, Mass., High School Girls....1....190
Roxbury, Mass., Children of Mary....1....150
Washington, D. C., College Girls....1....300
rovidence:
Washington, D. C., High School Girls....1.... 85
eparatrice, Marie:
New York City, Ladies....2.... 80
acred Heart:
Albany, N. Y., Alumnæ, Teachers, Children....3....315
Boston, Mass., Ladies and Girls....2....213
New York City (Madison Ave.), Ladies....1.... 90
New York City (Univ. Ave.), Teachers, Ladies, Children, etc....4....372
Overbrook, Pa., Ladies and Children....3....370
Providence, R. I., Ladies, Teachers and Children....5....294
Rochester, N. Y., Ladies and Pupils....2....164
Torresdale, Pa., Ladies, Business Women....4....388
Washington, D. C., Pupils....1.... 60
acred Heart of Mary:
Tarrytown, N. Y., Ladies and Pupils....2....325
t. Dorothy:
Reading, Pa., Girls....1.... 62
Richmond, S. I., N .Y., Ladies....1.... 24
t. Joseph:
Albany, N. Y., College Girls....1....110
Chestnut Hill, Pa., Teachers' Sodality....1.... 45
Rochester, N. Y., College Girls....1.... 70
Rutland, Vt., High School Girls....1....125
t. Mary:
Lockport, N. Y., High School Girls....1.... 98
Ursulines:
Bedford Park, N. Y., Pupils....1....560
New York City, Pupils....1.... 90
isitation:
Frederick, Md., Alumnæ and Pupils....1....100
Wheeling, W. Va., Pupils....1.... 92
Guild of St. Radegunde, Boston, Mass....1.... 75
Guild of the Sacred Heart, Boston, Mass., Teachers....1.... 40
Catholic Women's League, Harrisburg, Pa....1....100
Avila Teachers' Guild, Hookset, N. H....1....112
Ladycliff, Highland Falls, N. Y., Teachers....1....150
Catholic Women's Club, Lancaster, Pa....1.... 80
Little Sisters of the Poor, Old People, New York City....2....334
Little Sisters of the Poor, Troy, N. Y., Old People....1....170
Catholic Women's Club, Rochester, N. Y....1.... 85
High School Girls, Trenton, N. J....1.... 20
Catholic Women's Club, York, Pa....2....115

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Retreats to Students in Colleges and High Schools

Maryland-New York Province, 1926

anisius College 512
ordham College 1088
eorgetown College 830
oyola College 150
t. Joseph's College 182
rooklyn Preparatory 739

Canisius High School	5
Fordham Preparatory	5
Georgetown Preparatory	1
Gonzaga High School	2
Loyola High School, Baltimore	3
Loyola School, New York	
Regis High School	7
St. Joseph's High School	5
St. Peter's High School	7
Xavier High School	10
	85

OTHER SCHOOLS

Cathedral High School, Harrisburg, Pa.	
Mt. St. Mary's College, Emmitsburg, Md.	4
St. Ann's Hermitage, Poughkeepsie, N. Y.	
Loyola High School, Montreal, Canada	2
Canterbury School, New Milford, Conn.	
Seton Hall, So. Orange, N. J.	6
St. Vincent's College, Beatty, Pa.	3
	17

SUMMARY OF RETREATS

Priests, Secular	31	31
Priests, Regulars	4	
Brothers	5	1
Religious Women	193	148
Laymen	49	23
Secular Ladies and Pupils	119	116
Students in Colleges and High Schools, etc.	23	102
Seminarians	3	3
Private (St. Andrew)	23	
Total	450	428

RETREATS

Given by the Fathers of the Missouri Province from October 1, 1925, to October 1, 1926

Secular Clergy

Fort Wayne, Ind.	1	175
Lead, South Dak.	1	85
Nashville, Tenn.	1	40
Peoria, Ill.	1	125
Rockford, Ill.	1	91
Saint Louis, Mo.	2	345
Sioux City	1	125

Religious Men

Seminarians:		
Omaha, Nebr.	1	4
Christian Brothers:		
Saint Louis, Mo.	1	70
Viatorians:		
Chamberlain, S. Dak.	1	13

Religious Women

Benedictines:		
Nauvoo, Ill.	2	100
Covington, Ky.	1	78
Carmelites:		
East Chicago, Ind.	1	20
Cenacle:		
Cincinnati, O.	1	2
Charity, B.V.M.:		
Chicago, Ill.	5	29
Council Bluffs, Ia.	1	4
Dubuque, Ia.	1	25
Dubuque, Ia.	2	25
Des Moines, Ia.	1	10
Davenport, Ia.	1	10
Kansas City, Mo.	1	2
Lyons, Ia.	1	10
Rapid City, S. Dak.	1	
Wichita, Kan.	1	4
Milwaukee, Wisc.	1	3
Charity, Cincinnati:		
Mount St. Joseph, O.	1	31
Mount St. Joseph, O.	1	28
Trinidad, Colo.	1	2
Charity, Leavenworth:		
Denver, Colo.	2	12

arity of Nazareth:
Nazareth, Ky.....1.....120
Nazareth, Ky.....1.....367
Saint Vincent, Ky.....1..... 65
arity of Saint Augustine:
Lakewood, O.....1..... 45
ristian Charity:
Detroit, Mich.....1..... 31
Chicago, Ill.....1..... 68
Le Mars, Ia.....1..... 29
New Ulm, Minn.....1..... 42
Vilmette, Ill.....3 286
ughters of Mary:
Omaha, Nebr.....1..... 10
minicans:
La Crosse, Wisc.....1..... 16
nciscans:
Cincinnati, O.....1..... 68
O'Neil, Nebr.....1..... 20
Saint Louis, Mo.....1..... 50
Chicago, Ill.....1..... 10
Pine Ridge, S. Dak.....1..... 21
Saint Francis, S. D.....1..... 25
Alliance, Nebr.....2..... 29
Longmont, Colo.....1..... 13
Hartwell, O.....3.....185
Normandy, Mo.....2..... 55
Mankato, Minn.....1..... 35
La Crosse, Wisc.....1.....240
Cincinnati, O.....1..... 68
od Shepherd
Sioux City, Ia.....1..... 17
Peoria, Ill.....1..... 12
Columbus, O.....1..... 30
Chicago, Ill.....2..... 50
Milwaukee, Wisc.....1..... 14
Toledo, O.....1..... 10
Kansas City, Mo.....1..... 10
Omaha, Nebr.....1..... 30
Chicago, Ill.....1..... 16
Saint Louis, Mo.....1..... 36
od Shepherd (Magdalens):
Columbus, O.....1..... 37
Milwaukee, Wisc.....1..... 40
Carthage, O.....1..... 40
Saint Louis, Mo.....1..... 70
Chicago, Ill.....1..... 62
art of Mary:
Cleveland, O.....1..... 40
ly Child of Jesus:
Chicago, Ill.....1..... 21
Cheyenne, Wyoming.....2..... 42
ly Cross:
Cairo, Ill.....1..... 18
ly Family of Nazareth:
Clayton, N. Mex.....1..... 11

Humility of Mary:
Lowellville, O.....1.....135
Ottumwa, Ia.....1..... 72
Canton, O.....1..... 85
Ottumwa, Ia.....1..... 64
Ladies of Loretto:
Chicago, Ill.....1..... 54
Sault Ste. Marie, Can.....1..... 28
Toronto, Can.....2.....220
Little Sisters of the Poor:
Chicago, Ill.....1..... 18
Saint Louis, Mo.....1..... 25
Cincinnati, O.....1..... 18
Loretto:
Saint John, Ky.....1..... 45
Council Bluffs, Ia.....1..... 32
Saint Louis, Mo.....1..... 87
Denver, Colo.....1..... 52
Highland Park, Ill.....1..... 40
Mercy:
Milwaukee, Wisc.....1..... 25
Springfield, Mo.....1..... 21
Council Bluffs, Ia.....1..... 29
Dubuque, Ia.....2.....100
Webster Groves, Mo.....2.....106
Westwood.....1..... 79
Aurora, Ill.....1..... 22
Dubuque, Ia.....2.....142
Cincinnati, O.....1..... 75
Cedar Rapids, Ia.....1..... 80
Council Bluffs, Ia.....1..... 42
Omaha, Nebr.....1..... 60
Grand Rapids, Mich.....1.....150
Clinton, Ia.....1..... 18
Kansas City, Mo.....1..... 74
Elgin, Ill.....1..... 35
Ottawa, Ill.....1..... 55
Aurora, Ill.....1..... 25
Des Plaines, Ill.....2.....115
Cedar Rapids, Ia.....1..... 87
Chicago, Ill.....3.....338
Omaha, Nebr.....1..... 55
Chicago, Ill.....1..... 53
Lima, O.....1..... 42
Milwaukee, Wisc.....2..... 98
Denver, Colo.....1..... 60
Toledo, O.....1..... 35
Bay City, Mich.....1..... 44
Missionary Sisters of the Sacred Heart:
Denver, Colo.....1..... 25
Chicago, Ill.....1..... 35
Notre Dame:
Cleveland, O.....1..... 90
Toledo, O.....1..... 70
Covington, Ky.....1..... 60

Covington, Ky.....2.....149
Toledo, O.....1..... 98
Cleveland, O.....1.....300
Bourbonnais, Ill.....1..... 50
Notre Dame de Namur:
Reading, O.....1..... 47
Columbus, O. .....1..... 60
Cincinnati, O.....3.....249
Hamilton, O.....1..... 49
Dayton, O.....1.....120
Notre Dame (School Sisters):
Mankato, Minn.....1.....145
Mankato, Minn.....1.....125
Prairie du Chien, Wisc.....1..... 95
Poor Clares:
Omaha, Nebr.....1..... 25
Precious Blood:
Dayton, O.....4.....480
Rensselaer, Ind.....1..... 24
O'Fallon, Mo.....1..... 90
Rome City, Ind.....2..... 52
O'Fallon, Mo.....1..... 91
Presentation:
Dubuque, Ia.....1.....140
Fitchburg, Mass.....1..... 60
Mitchell, S. Dak.....1..... 70
Fargo, N. Dak..... 72
Aberdeen, S. Dak.....1..... 75
Providence:
Saint Mary-of-the-Woods, Ind. .....1.....200
Saint Mary-of-the-Woods, Ind. .....1.....600
Saint Mary-of-the-Woods, Ind. .....1.....108
Saint Mary-of-the-Woods, Ind. .....1.....220
Sacred Heart:
Saint Joseph, Mo.....1..... 30
Detroit, Mich.....1..... 31
Lake Forest, Ill.....1..... 42
Saint Charles, Mo.....1..... 40
Chicago, Ill.....1..... 25
Omaha, Nebr.....1..... 39
Clifton, O.....1..... 35
Saint Louis, Mo.....1..... 43
Saint Louis, Mo.....1..... 70
Grosse Pointe, Mich.....1..... 38
Sacred Heart of Mary:
Beaverville, Ill.....1..... 54
Beaverville, Ill.....1..... 62
Saint Joseph:
Superior, Wisc.....1..... 27
Saint Louis, Mo.....2.....145
Cincinnati, O.....1..... 40
Saint Paul, Minn.....1..... 80
Saint Paul, Minn.....1.....350
Saint Mary:
Saint Louis, Mo.....1..... 62
Sorrowful Mother:
Wabasha, Minn.....1.....
Marshfield, Wisc.....1.....
Ursulines:
Saint Joseph, Ky.....1.....
Cincinnati, O.....1.....
Saint Joseph, Ky.....1.....
Sidney, Nebr.....1.....
Caldwell, O.....1.....
Arcadia, Mo.....1.....
Falls City, Nebr.....1.....
Paola, Kan.....1.....
Cleveland, O.....2.....2
Toledo, O.....1.....2
Oakland, Mo.....1.....1
Cincinnati, O.....1.....
Springfield, Ill.....1.....
Decatur, Ill. (30 days)....1.....
Decatur, Ill.....1.....
Nebraska City, Nebr.....1.....
Visitation:
Dubuque, Ia.....1.....
Springfield, Mo.....1.....
Saint Louis, Mo.....1.....
Saint Zita:
New York, N. Y.....1.....
Various:
Omaha, Nebr. (Creighton Home) .....1.....
Laymen:
Chicago, Ill. (Holy Name Society) .....1.....1
Milwaukee, Wisc. (Saint Francis Seminary-laymen) .....2.....2
Springbank, Wisc., (* Estimated-no report)..12.....2
Estimated-no report)....4.....2
Cincinnati, O. (* Estimated-no report)..... 3.....1
Saint Louis, Mo.....42.....1
Denver, Colo.....2.....
Fond du Lac, Wisc., (K. of C.) .....2.....
St. Nazianz, Wisc., (K. of C.) .....1.....
Fremont, O.....1.....
Depere, Wisc. .....1.....
Hastings, Nebr.....1.....
Students:
Chicago, Ill.....1.....
Cincinnati, O. (College) .1.....
Cincinnati, O. (College)..1.....
Detroit, Mich. (University) .....1.....1
Toledo, O. (St. John's College and H. S.) ....1.....
Cleveland, O. (Saint Ignatius H. S.).....1.....

Chicago, Ill. (St. Ignatius H. S.) .....1.....575
Denver, Colo. (Regis College and H. S.).....2.....310
Prairie du Chien, Wisc. (Campion) .....1.....295
Kansas City, Mo. (Rockhurst College and H. S.) .....1.....300
Kansas City, Kan. (Catholic H. S.) .....1.....250
Milwaukee, Wisc. (Marquette H. S.) .....1.....500
Omaha, Nebr. (Creighton Univ.) .....1.....800
Omaha, Nebr. (Creighton Univ. and H. S.).....1.....280
Saint Louis, Mo. (St. L. Univ.) .....2.....480
Atchison, Kan. (Saint Benedict's College and H. S.) .....1.....300
Chicago, Ill. (Saint Catherine's) .....1.....350
Saint Mary's Kan. (Saint Mary's College and H. S.) .....2.....510

ywomen and Pupils:

nedictines,
Navoo, Ill. (pupils).....1..... 75
nacle,
Chicago, Ill. (ladies).....2.....137
arity,
Leavenworth, Kansas , (pupils) .....2.....222
Leavenworth, Kansas , (ladies) .....1.....275
Kan. City, Mo. (nurses)..1..... 26
anciscans,
O'Neil, Nebr. (pupils) ...1.....190
Zanesville, O. (nurses)..1..... 40
New Lex. O. (ladies).....1..... 35
Saint Francis, Wisc., (ladies) .....1.....143
Niagara, N. Y. (ladies)..1..... 57
La Crosse, Wisconsin, (nurses) .....1..... 61
od Shepherd,
Milwaukee, Wisconsin, (inmates) .....2.....158
Sioux City, Ia. (inmates) 1..... 60
Columbus, O. (girls) .....2.....142
Omaha, Nebr. (consecrates) .....1..... 55
Saint Louis, Mo. (girls) 1..... 90
St. Louis, Mo. (inmates) 2.....292
Kansas City, Mo. (girls and penitents) .....2.....340
Peoria, Ill. (penitents) ....1..... 70

Charity, B.V.M.,
Boulder, Colo.....1..... 60
Davenport, Ia.....1.....250
Holy Cross,
Cairo, Ill. (nurses) .....1..... 24
Holy Family of Nazareth,
Chicago, Ill. (nurses) ....1..... 45
Louisville, Ky. (girls) ....1..... 40
Ladies of Loretto,
Toronto, Can. (girls) ....1..... 60
Sault Ste Marie, Mich. (girls) .....1.....125
Little Sisters of the Poor,
Cincinnati, O. (old folks) 1.....180
Toledo, O. (old folks) ....1.....200
Kansas City, Mo. (old folks) .....1..... 21
Saint Louis, Mo. (girls) 1.....160
Loretto,
St. Louis, Mo. (ladies) ..1..... 90
Mercy,
Omaha, Nebr. (girls) ....2.....210
Milwaukee, Wisconsin, (girls) .....1.....250
Cincinnati, O. (girls) ....1.....120
Clinton, Ia. (nurses) .....1..... 25
Saint Louis, Mo. (girls) ..1..... 84
Notre Dame,
Columbus, O. (girls) .....1.....172
Cincinnati, O. (girls) .... 2.....170
Notre Dame, School Sisters of Prairie du Chien, Wisc. (girls, ladies) .....2.....218
Mankato, Minn. (ladies) 1..... 77
Belleville, Ill. (girls) .....1..... 60
Notre Dame de Sion,
Kan. City, Mo. (ladies) ..1..... 67
Providence,
St. Mary of the Woods (girls) .....1.....160
Sacred Heart,
Omaha, Nebr. (girls) ....1.....170
Omaha, Nebr. (Children of Mary .....2.....258
Omaha, Nebr. (alumnæ) 1.....175
Omaha, Nebr. (ladies) ....1..... 20
Grosse Pointe, Mich. (girls) .....1..... 80
Chicago, Ill. (girls and ladies) .....1.....160
Detroit, Mich. (nurses) 1.....120
Detroit, Mich. (alumnæ) 1..... 35
Detroit, Mich. (ladies) ..1.....100
Cincinnati, O. (children of Mary) .....1..... 30
St. Charles Mo. (ladies)..2..... 48
St. Charles, Mo. (ladies) 2..... 54
St. Charles, Mo. (ladies)..4.....115

Cincinnati, O. (ladies) ....1..... 90
St. Charles, Mo. (girls)....1.....105
St. Joseph, Mo. (ladies) 2.....200
St. Louis, Mo. (ladies) ..2.....316
St. Joseph:
Minneapolis, Minn. (nurses) .....1.....135
Cleveland, O. (girls) .....1.....100
St. Louis, Mo, (nurses) 1..... 70
St. Louis, Mo. (girls) ....2.....150
Kan. City, Mo.(nurses) .1..... 37
Green Bay, Wisconsin, (girls) .....1.....110
Miami, Fla. (children) ....1..... 80
Sorrowful Mother,
Wabasha, Minn. (children) .....1..... 93
Ursulines,
St. Joseph, Ky. (girls) ....1..... 60
York, Nebr. (girls) .....1.....
St. Louis, Mo. (girls) ....1.....
Visitation,
St. Louis, Mo. (girls) .....1.....2
Rock Island, Ill. (girls) ..1.....1
Various,
St. Francis, Wisconsin, (ladies) .....1.....1
St Louis, Mo. (children) .1.....1
Omaha, Nebr. (boys and girls) .....1.....
Wabasha, Minn. (orphans) .....1.....
Sioux Falls, So. Dak., (nurses) .....1.....
York, Nebraska, (Miss. Assoc.) .....1.....
Prairie du Chien, Wisc., (Miss. Assoc.) .....1.....1

RETREATS

Given by the Fathers of the New England Province from July 31, 1926, to December 31, 1926.

To Seminarians

Boston, Mass.....1.....1
Seton Hall, N. J.....1.....

To Brothers

Christian Brothers, Ammendale, Md.....1.....
Brothers of Mary, Priests and Brothers, Dayton, Ohio.....1.....2
Brothers of the Sacred Heart, Metuchen, N. J.....1.....

To Religious Women

Benedictines
Elizabeth, N. J.....1.....1
Cenacle:
Brighton, Mass.....2.....
Newport, R. I.....3.....
Charity of Nazareth:
Newburyport, Mass.....1.....
Christian Education:
Arlington Hts., Mass.....1.....
Daughters of the Heart of Mary:
New York City.....1.....
Faithful Companions:
Fitchburg, Mass.....2.....1
Providence, R. I.....1.....
Good Shepherd:
Boston, Mass.....1.....
Holy Child:
New York City.....1.....
Sharon Hill, Pa.....1.....
Mercy:
Burlington, Vt.....1 1
East Moriches, L. I., N. Y.....1.....
Fall River, Mass.....2.....1
Leicester, Mass.....1.....
Manchester, N. H.....1.....1
New Bedford, Mass.....1.....

New York City	1	260
No. Plainfield, N. J	1	80
Portland, Maine	1	85
Tarrytown, N. Y	2	89
tre Dame: L L		
Waltham, Mass.	1	115
Providence, R. I	1	25
sentation:		
New York City	1	45
red Heart:		
Albany, N. Y	1	111
Newton, Mass	1	27
Overbrook, Pa	1	42
Rochester, N. Y	1	40
Joseph:		
Hartford, Conn	1	150
Holyoke, Mass	1	375
Joseph of Peace:		
Englewood, N. J	1	53
sulines:		
New Rochelle, N. Y	1	56
New York City	1	70

To Secular Ladies and Pupils

iacle:		
Brighton, Mass., (Ladies and Teachers)	2	209
New York City, Ladies	1	63
arity:		
Convent Station, N. J., (College and High School Girls)	3	600
Nanuet, N. Y., Children	1	500
ristian Education:		
Arlington Hts., Mass	1	110
ly Child:		
Rosemont, Pa., Ladies	1	100
tre Dame:		
Boston, College and High School Girls	1	150
Joseph:		
Hartford, Conn, Nurses	1	250
Portland, Maine, Girls	1	70
ymen, Holy Cross College	1	125

SUMMARY OF RETREATS

ninarians	2	222
others	3	385
ligious Women	39	2967
ymen	1	126
ular Ladies and Pupils	13	2178
idents in Colleges and High Schools	3	3650
vate, Shadowbrook	8	10
Total	69	9538

STATISTICS OF OUR NOVITIATES AND SCHOLASTICATI IN THE UNITED STATES AND CANADA

Novitiates	Novices: Schol. 1st Yr.	Novices: Schol. 2nd Yr.	Novices: Coadjutors 1st Yr.	Novices: Coadjutors 2nd Yr.	Novices: Post-ulants	Juniors: 1st Yr.	Juniors: 2nd Yr.	Tertians	Total
Md.-N. Y.									
Poughkeepsie	50	57	3	3	....	31	41	34	219(1
New England:									
West Stockbridge	37	30	....	2	2	48	....	....	119(2
Missouri:									
Florissant	44	31	1	2	4	93	....	....	175(3
California:									
Los Gatos	41	37	2	2	2	29	....	1	114(4
Washington:									
Hillyard	....	....	....	....	....	2	....	....	2(5
North Carolina:									
Hot Springs	....	....	....	....	....	.....	....	37	37(6
Canada:									
Sault au Recollet	13	18	2	4	1	27	....	....	65(7
Guelph, Ontario	12	13	4	2	2	19	....	....	52(8
Montreal, Ste. Marie	15	16	2	4	....	27	....	8	72
Immaculate Concep.	13	18	2	3	2	27	....	8	73(9
Ohio:									
Milford	24	20	1	1	....	.....	....	....	46(1
New Orleans:									
Grand Coteau	10	10	1	3	....	17	11	....	52
Totals	259	250	18	26	15	318	52	88	1026

(1) Lower Canada I; Upper Canada 2; Ireland I; Portugal I; Mexico New Orleans 3; New England 12; Aragon I; California I.
(2) Including Postulants 2; (I from Md. N. Y.); Md.-N. Y. Junio II; Md.-N. Y. Novices 2; Md.-N. Y. Lay Brother Novice I.
(3) Including 4 Postulants.
(4) Including 2 Postulants.
(5) Including 2 Postulants.
(6) Cailfornia 7; New Orleans 6; Md.-N. Y. 2; New England I.
(7) Including 1 Postulant.
(8) Including 2 Postulants.
(9) Including 2 Postulants.
(10) Missouri 10.

Summary

1925 Total	927
1926 Total	1026

Scholasticates	Theologians: Major Course	Theologians: Minor Course		Philosophers: 1st Yr.	Philosophers: 2nd Yr.	Philosophers: 3rd Yr.	Rec.	Adv. Sc.	Total
Md.-N. Y.:									
Woodstock	158	57	....	15	....	.....	1	....	231(1)
New England:									
Weston	.....	.....	....	48	36	39	....	....	123(2)
Missouri:									
St. Louis	98	40	....	18	25	18	....	....	199(3)
California:									
Hillyard	.....	.....	....	32	25	31	....	....	88(4)
Canada:									
Montreal	36	28	....	20	10	18	1	....	113(5)
Guelph Ont.	9	1	....	4	8	5	....	....	27(6)
Totals	301	126	....	137	104	111	2	....	781

Summary

1925 Total	801
1926 Total	781

1) England 1: Oregon 8: California 29: Portugal 1: Mexico 4: Missouri 5: New Orleans 12: New England 70.
2) Columbia 2: New Orleans 3: St. Louis 2: Aragon 6.
3) California 5: Md.-N. Y. 4: New Orleans 1.
4) Missouri 21: New Orleans 19: Lower Canada 4: Md.-N. Y. 2.
5) Md.-N. Y. 2: New Orleans 2: Upper Canada 11.
6) No returns for 1926. Statistics used are of year 1925.

STUDENTS IN OUR HIGH SCHOOLS AND COLLEGES IN THE UNITED STATES AND CANADA

Colleges and High Schools	Students No. of	Day Scholars	Boarders	Preparatory	High School	College	Day School Augment in	Augment in Boarders	Total Augment	Province
Maryland-N. Y. ..	9039	8128	911	81	5880	3078	444	291	735	
Baltimore	526	526	....	...	375	151	59	...	59	.
Brooklyn	746	746	....	...	746	.....	8	...	8	.
Buffalo	1265	1265	....	...	558	707	128	...	128	.
Garrett Park ..	106	13	93	...	106	.....	8	...	8	.
Jamaica	170	170	....	25	145	.....	—13	...	—13	.
Jersey City	790	790	....	...	790	.....	10	...	10	.
Fordham	1669	1451	218	...	521	1148	163	46	209	.
St. F. Xavier ..	1075	1075	....	...	1075	.....	77	...	77	.
Loyola	98	98	....	56	42	.....	5	...	5	.
Regis	724	724	....	...	724	.....	19	...	19	.
Philadelphia ...	707	707	....	...	523	184	19	...	19	.
Georgetown (12)	888	288	600	...	.....	888	—60	245	185	.
Gonzaga	275	275	....	...	275	.....	21	...	21	.
New England	3616	2835	781	...	1353	2263	92	10	102	
Boston (3).....	2490	2490	....	...	1353	1137	78	...	78	.
Worcester (2) ..	1126	345	781	...	.....	1126	25	10	35	.
Missouri	10240	9095	1145	270	5434	4436	154	415	569	
Belize	188	82	106	78	110	.....	—11	—16	—27	.
Loyola Univ....	1014	1014	....	...	570	444	....	—5	—5	.
St. Ignatius	570	570	....	...	570	.....	19	...	19	.
Cincinnati	930	930	....	...	580	350	17	...	17	.
Cleveland	801	801	....	...	473	328	4	...	4	.
Denver	324	177	147	192	132	.....	....	—26	—26	.
Detroit	775	775	....	...	466	309	—5	...	—5	.
Kansas City ...	374	374	....	...	374	.....	44	...	44	.
Milwaukee	1410	1410	....	...	512	898	216	...	216	.
Prairie du Chien	290	290	....	...	290	.....	—54	...	—54	.
St. Louis (9) ..	1762	1257	505	...	625	1137	—140	505	365	.
St. Mary	426	39	387	...	270	156	—11	—43	—54	.
Toledo	448	448	....	...	268	180	45	...	45	.
Omaha (10)	928	928	....	...	294	634	30	...	30	.
New Orleans	1258	1034	224	89	823	346	79	28	107	
Jesuit High Sch.	1490	490	....	56	434	.....	—13	...	—13	.
Loyola (8)	182	182	....	...	.....	182	76	...	76	.
Shreveport	116	116	....	33	83	.....	16	...	16	.
Spring Hill.....	345	121	224	...	181	164	....	28	28	.
Tampa (13)	125	125	....	...	125	.....	....	...	....	.
California	3128	2743	385	132	2174	822	251	—99	152	
Los Angeles ...	648	648	....	...	472	176	128	...	128	.
Missoula (15) ..	57	57	....	...	57	.....	....	...	....	.
San Francisco ..	830	830	....	...	680	150	99	...	99	.
Santa Clara	341	152	189	...	200	141	—85	—65	—150	.
Seattle (4)	218	218	....	...	192	26	—7	...	—7	.
Spokane (6) ..	727	531	196	...	398	329	66	—34	32	.
Tacoma	120	120	....	...	120	.....	30	...	30	.
Yakima	187	187	....	132	55	.....	20	...	20	.
Canada	1964	1029	935	122	844	998	44	107	151	

STUDENTS IN OUR HIGH SCHOOLS AND COLLEGES IN THE UNITED STATES AND CANADA

(Continued)

Colleges and High Schools	Students No. of	Day Scholars	Boarders	Preparatory	High School	College	Day School Augment in	Augment in Boarders	Total Augment	Province Augment
Edmonton (7) ..	155	40	115	55	45	55	40	115	155	....
St. Mary's (14).	846	485	361	...	232	614	....	...	....	....
Loyola	383	258	125	...	260	123	8	—37	—29	....
Regina	150	25	125	...	90	60	9	16	25	....
St. Boniface (5)	286	185	101	50	132	104	—7	15	8	....
Sudbury	144	36	108	17	85	42	—6	—2	—8	....
Totals	29245	24864	4381	694	16508	11943	1064	752	1816	1816 (16)

Extension 175
Post-Graduates 6; Science 69
Post-Graduates 153.
Post-Graduates 1.
Commercial Course 39.
Post-Graduates 91.
Commercial Course and Science 34.
Post-Graduates 24.
Including 177 Novices and Juniors and 619 students of Corporate Colleges.
) Including 110 students of Duchesne College.
) Extension Course 28.
) Post-Graduates 15.
) Statistics for 1925.
) Post-Graduates 123. Statistics for 1925.
) Statistics for 1925.
) This augment agrees with that obtained by comparing the above student total with that of 1925.

UNIVERSITY REGISTRATION
October, 1926

	Law	Medicine	Commerce School	Dentistry	Pharmacy	Engineering	Sociology	Graduate and Finance	Foreign Service	Extension	Education	Summer Courses	Totals
Maryland-N. Y.	1969	344	....	128	597	....	624	295	440	...	...	996	6857
Fordham ...	1480	....	....	....	597	....	624	295	...	...	...	996	5456(
Georgetown .	489	344	....	128	...	....	...	...	440	...	...	....	1401
Missouri	978	1444	2083	1402	129	1220	...	358	...	297	425	205	13580
Chicago	237	382	246	625	...	....	...	130	...	...	...	....	4702(
Cincinnati ..	29	....	312	....	...	....	...	...	...	...	...	205	546
Detroit	245	....	819	....	...	588	...	...	...	122	...	....	1791(
Milwaukee ..	207	341	....	321	...	456	...	104	...	...	205	....	3027(
Omaha	151	201	266	171	129	....	...	...	...	...	...	....	1156(
St. Louis ...	109	520	440	285	...	....	...	124	...	...	220	....	2007(
Cleveland ...	....	....	....	....	....	...	....	...	...	...	175	...	....	175
Toledo	....	....	....	....	....	...	176	...	...	...	...	...	....	176
New Orleans ..	208	....	....	90	40	....	...	70	...	270	...	...	....	678
New Orleans	208	....	....	90	40	....	...	70	...	270	...	...	....	678
California	499	....	....	....	...	77	...	182	...	31	...	144	963
Los Angeles.	184	....	....	....	...	....	...	...	...	...	...	...	....	184
S. Francisco.	220	....	....	....	...	....	...	80	...	...	...	...	....	300
Santa Clara .	36	....	....	....	...	77	...	75	...	...	...	...	....	188
Spokane	59	....	....	....	...	....	...	27	...	31	...	144	291(7
Totals	3654	1788	2083	1620	766	1297	624	905	440	598	425	1345	22078

(1) Teachers' College 1025; Business Administration 93; Pre-Law 346.
(2) Home Study 1028; Nursing 380; Teachers' Course 1654.
(3) Foreign Trade 17.
(4) Business Administration 690; Hospital College 18; Journalism 113; Mus 343; School of Speech 23; Teachers' Course 317.
(5) Teachers' Course 238.
(6) Divinity 151; Nursing 75; Philosophy and Science 81.
(7) Journalism 30.

SUMMARY

College & H. S. total, 1925....	27.429	College & H. S. total, 1926	29,24
University total, 1925.....	22,445	University total, 1926	22,07
Grand total ,1925.....	49,874	Grand total, 1926.....	51,32

Fall Schedule of the Missionary Band

t. 5-12	St. Patrick's	Scranton, Pa.	Fr. Sweeney.
t 5-12	St. Michael's	Ridge, Md.	Fr. McFadden.
t. 5-12	Sacred Heart	La Plata, Md.	Fr. Cotter.
t. 5-12	St. Joseph's	Pomfret, Md.	Fr. Gudgeon. on (1st week), Hargadon (2nd week).
t. 8-12	St. Joseph's Orphanage	Peeksville, N. Y., (Retreat)	Fr. Gudgeon
t. 12-16	Our Lady of Wisdom Convent	Ozone Park, L. I., Retreat)	Fr. Hargadon
t. 12-26	St. James'	Red Bank, N. J.	FF. McCarthy, Gudgeon.
t. 12-26	Corpus Christi	Hasbr'k H'ts, N. J..	Fr. Gallagher.
t. 12-26	St. Stephen's	Warwick, N. Y.	Fr. McIntyre.
t. 13-25	Trenton Priests' Retreat		Fr. Cotter.
t. 19-26	Blessed Sacrament	Mohawk, N. Y.	Fr. Green.
t. 19-Oct. 3	St. Beneidct's	Philadelphia, Pa.	FF. McFadden, Gudgeon (1st week), Galagher (2nd week).
t. 26-Oct. 10	Our Lady of Sorrows	S. Orange, N. J.	FF. McCarthy & Kelly.
3-10	St. Anthony's	Linoleumville, S. I.	Fr. Green.
3-17	St. Peter's	Monticello, N. Y.	Frs. Robb for 1st week, FF. Hargadon and Kaspar for 2nd week.
3-11	Novena St. Malachy's	Pittsburgh, Pa.	Fr. McFadden.
3-17	Our Lady of Victory	Mt. Vernon, N. Y.	Fr. Cotter.
3-17	St. Aloysius'	Great Neck, L. I.	FF. McIntyre and Gudgeon.
3-5	Holy Child	Phila. (Forty Hrs.)	FF. Gallagher and Kaspar.
10-17	St. Matthew's	Tyrone, Pa.	Fr. Kelly.
10-13	St. Callistus'	Phila. (Forty Hrs.)	Fr. Gallagher.
13-16	Loyola College	Baltimore, (Students' Retreat)	Fr. Gallagher.
20-23	Canisius College	Buffalo, N. Y., (Students' Rt.)	Fr. Kaspar.
20-23	Canisius High School	Buffalo, N. Y., (Students' Rt.)	Fr. McIntyre.
17-31	St. Malachy's	Philadelphia, Pa.	FF. Gallagher and McFadden. Fr. Hargadon.
17-31	St. Peter's	Jersey City, N. J.	FF. Sweeney and Gudgeon.
17-31	St. Leonard's	Monesson, Pa.	FF. Cotter and McCarthy.
24-31	Sacred Heart	Oxford, Pa.	Fr. McIntyre.

Late Fall Schedule

Oct. 31-Nov. 7	St. Francis Xavier's	Overton, Pa.	Fr. Gudgeon.
Nov. 7-28	St. Anthony's	Phila., Pa.	FF. Gallagher, (Gu geon 1st week, M Intyre, McFadd 2nd & 3rd wee Green, 3rd week)
Nov. 7-14	St. Edward's	Phila., Pa., (Men's Retreat)	Fr. McFadden.
Nov. 7-21	St. John's	Spencerport, N. Y.	Fr. Cotter.
Nov. 7-21	St. Mary's	Auburn, N. Y.	FF. McCarthy, Swee ey, Coveney.
Nov. 7-21	St. Colman's	Ardmore, Pa.	FF. Green & Goeding
Nov. 7-28	St. Margaret's	Dorchester, Mass.	FF. Walsh, William Kaspar, (Gudgeo 3rd week).
Nov. 21-Dec. 5	St. Cecilia's	Rochester, Pa.	FF. Coveney & Goe ing.
Nov. 28-Dec. 12	St. Martin's	Washington, D. C.	FF. Gallagher & M Intyre.
Nov. 28-Dec. 12	Sacred Heart	Pittsburg, Pa.	FF. McCarthy, Cott and Sweeney.
Nov. 28-Dec. 12	St. Carthage's	Phila., Pa.	FF. Green & M Fadden.
Nov. 30-Dec. 8	St. Rose of Lima's	Phila. (Novena)	Fr. Walsh.
Dec. 5-12	St. Edmond's	Phila. (Women's Retreat)	Fr. Gudgeon.
Dec. 12-14	St. Alice's	Stonehurst, Pa., (Forty Hours)	Fr. Gallagher.

JANUARY MISSIONS

Jan. 2-9	St. Rose's	Carbondale, Pa.	Fr. Kaspar.
Jan. 2-5	Cathedral College	Brooklyn, N. Y.	Fr. Cotter.
Jan. 2-9	Our Lady of Victory	Phila., Pa.	Fr. Gallagher.
Jan. 2-10	St. Jerome's	Charleroi, Pa.	Fr. McFadden
Jan. 2-23	Retreats to promote the League of the Sacred Heart at St. Barthol omew's Wissinoming, Philadelphia, Pa.		
	First Week	Children	Fr. Williams.
	Second Week	Women	Fr. Williams.
	Third Week	Men	Fr. McFadden.
Jan. 9-16	St. Rose of Lima's	Phila., Pa., Men's Retreat.	Fr. Cotter.
Jan. 9-23	St. Francis Xavier's	New York, N. Y.	(Fr. Gallagher, 1st wk, Fathers Green, Gud geon, McIntyre, 2nd wk).
Jan. 16-23	Visitation	Phila., Pa., Men's Retreat.	Fr. Gallagher.
Jan. 16-30	St. Aloysius	Washington, D. C.	FF. Cotter and Cove ney.
Jan. 23-30	St. Joseph's	Phila., Pa.	Fr. Gallagher and Mc Intyre.

During January and February Fathers Walsh and Sweeney will give Missions in Jamaica, British West Indies.

Lenten Schedule

enas of Grace, March 4-12.

ose of Lima's	Philadelphia, Pa.	Fr. Donoghue.
dmond's	Philadelphia, Pa.	Fr. Love.
lalachy's	Pittsburg, Pa.	Fr. Fuller
lice's	Stonehurst, Pa.	Fr. F. N. Dougherty.
regory's	Philadelphia, Pa.	FF. Bowen & Nugent.
lphonsus	Brooklyn,	Fr. Henfling.
Michael's	Jersey City,	Fr. Wheeler.
lary's	Lancaster. Pa. (Begin Mar. 6th)	Fr. Daly.

ions

20-Mar. 6	St. Peter Claver's	Baltimore	FF. Gallagher & McFadden.
6-20	Epiphany	New York	FF. Cotter & Hofman.
6-20	St. Peter's	Butler, Pa.	FF. Gudgeon & Kearney.
6-20	Philomena's	Lansdowne, Pa.	FF. McFadden & Smith.
6-20	Sacred Heart	Trenton, N. J.	FF. Walsh & Lloyd.
6-20	St. Aloysius	New York	FF. Williams & Rudtke.
6-20	St. Leo's	Irvington, N. J.	FF. McIntyre & McDonald.
6-Apr. 3	Nativity B. V. M.	Philadelphia, Pa.	FF. Gallagher (Fr. Sweeney for first two weeks, Fr. McFadden for last two weeks). FF. Healy and McKillop.

ner Carasig will help with Confessions on this Mission and will live at St. Joseph's, Willing's Alley).

20-27	Holy Rosary E. 119 St.	New York	Fr. Kearney.
20-Apr. 3	Altoona Cathedral		FF. McIntyre, Sweeney & Heenan.
20-Apr. 3	St. Patrick's	Montreal, Canada	FF. Walsh & Wheeler.
27-Apr. 10	St. John Baptist	Pittsburg, Pa.	FF. Kaspar, Lloyd.
27-Apr. 10	St. Roch's	New York	Fr. Smith.
27-Apr. 10	St. Lowrence's	Weehawken, N. J.	FF. Gudgeon & Love.
27-Apr. 3	Wilmington Cathedral, (Women's Retreat)		Fr. McDonald.
-10	Wilmington Cathedral, (Men's Retreat)		Fr. Kearney.
27-Apr. 10	St. Edmond's	Philadelphia	FF. McCarthy, Cotter, Nugent.
-10	Holy Rosary	Jersey City	FF. McIntyre, Henfling.
-10	St. Athanasius'	Baltimore,	Fr. Hofmann.
-10	St. Thomas'	Ashville, Pa.	Fr. Heenan.
3-10	Brooklyn College, (Alumni Retreat)		Fr. Gallagher.

LIST OF DEAD
of the Md. N. Y. and New England Provinces
October 1, 1925, to October 1, 1926

	Age	Soc.	Time	Place
Fr. Henry J. Shandelle.	78	60	Nov. 27, 1925	Georgetown, Wash., D.
Fr. Thomas J. Campbell	78	59	Dec. 14, 1925	Monroe, N. Y.
Br. Orestes Pinamonti..	65	35	Jan. 28, 1926	Baltimore, Md.
Fr. James A. Gillespie.	66	46	Feb. 19, 1926	Boston, Mass.
Br. Patrick Donlon.....	79	45	Mar. 11, 1926	New York City.
Fr. Michael J. O'Shea..	56	35	Mar. 22, 1926	Baltimore, Md.
Fr. John J. Monahan...	51	20	May 8, 1926	Manila, P. I.
Br. Thomas McShane..	78	49	May 21, 1926	Baltimore, Md.
Fr. Joseph Faber.....	71	50	Jun. 27, 1926	Buffalo, N. Y.
Fr. James J. Bric.....	81	50	Jul. 4, 1926	Boston, Mass.
Fr. Aloysius P. Brosnan	67	51	Jul. 5, 1926	Georgetown, Wash., D.
Fr. William J. Quigley.	70	52	Sep. 15, 1926	New York City.

LIST OF DEAD
of the Missouri Province
October 1, 1925, to October 1, 1926

	Age	Soc.	Time	Place
Mr. Andrew C. Roche...	21	1	Oct. 6, 1925	Milford, O .
Fr. Herman J. Pickert..	65	37	Oct. 17, 1925	St. Louis, Mo.
Br. George Bender.....	84	60	Oct. 19, 1925	St. Marys, Kan.
Br. August Viot.....	69	25	Oct. 31, 1925	Toledo, O.
Fr. Jos. Spangemacher.	75	57	Dec. 7, 1925	San Francisco, Cal.
Br. John A. Spengel....	60	34	Dec. 18, 1925	Cincinnati, Ohio.
Br. Antony Johannes...	68	47	Jan. 8, 1926	Cleveland, Ohio.
Br. Joesph Meier.....	72	48	Jan. 19, 1926	Florissant, Mo.
Br. Michael Maher	68	42	Mar. 25, 1926	St. Louis, Mo.
Br. Dominic Petronsio..	80	49	Apr. 27, 1926	Trinidad, Colo.
Fr. Charles H. Hessel..	40	20	Jun. 2, 1926	Prairie du Chien, Wis.
Br. Joseph A. Nousa....	66	43	Jun. 17, 1926	Milwaukee, Wis.
Mr. Charles F. Hill....	32	10	Jul. 4, 1926	Cleveland, Ohio.
Br. Joseph A. Dixon....	84	60	Jul. 26, 1926	St. Marys, Kan.
Fr. Henry G. Huerman	65	44	Aug. 7, 1926	St. Louis, Mo.
Fr. Simon A. Blackmore	77	45	Sep. 6, 1926	Cleveland, Ohio.
Fr. Lawrence M. Fede..	86	70	Nov. 5, 1926	Denver, Colorado.
Fr. Thomas J. Connors.	62	44	Nov. 14, 1926	Cincinnati, Ohio.

LIST OF DEAD
of the New Orleans Province
October 1, 1925, to November 1, 1926

	Age	Soc.	Time	Place
Fr. George Rittmeyer..	66	51	Oct. 25, 1925	Spring Hill, Alabama.
Fr. T. De Beurme.....	70	50	Jan. 18, 1926	Spring Hill, Alabama.
Br. J. Quaranta.....	94	81	Mar. 22, 1926	Grand Coteau, Louis.
Fr. G. Jourdan.....	94	71	Aug. 29, 1926	Albuquerque, New Mex.
Fr. W. Locher.....	76	44	Oct. 18, 1926	Spring Hill, Alabama.

LIST OF DEAD
of the California Province
October 1, 1925, to November 1, 1926

	Age	Soc.	Time	Place
Fr. Peter Hipp.....	71	49	Oct. 2, 1925	San Francisco, Cal.
Fr. A. Van der Velden..	77	56	Nov. 21, 1925	Portland, Oregon.
Br. Edward Blim.....	27	9	Dec. 4, 1925	Los Gatos ,Cal.
Br. A. Becerril.....	32	4	Feb. 21, 1926	Santa Barbara, Cal.
Fr. Peter Pasino.....	58	36	Mar. 14, 1926	Spokane, Wash.
Br. B. Marchisio.....	62	37	Jul. 2, 1926	Fairbanks, Alaska.
Br. T. Power.....	80	59	Aug. 23, 1926	San Jose, Cal.
Fr. Joseph Treca.....	73	53	Oct. 27, 1926	Seattle ,Wash.
Br. R. Ferragno.....	83	62	Sep. 16, 1926	Colville, Wash.

DOMICILIA	Baptizati	Hæretici Conversi	Confessiones	Commun (Tum in T., tum extra T)	Matrimon. Benedict.	Matrimon. Revalidata	Extrem. Unct.	
Baltimore—College	....	....	5930	41171	1	...	6	
High School and Church	174	22	85602	98733	29	4	188	1
Boston—College	25	7	44651	57370	8	...	17	2
Church and High School	260	33	140985	167000	2	...	2574	3
St. Mary's	55	20	142185	121000	25	5	203	1
Holy Trinity	90	3	43456	57900	30	...	65	3
Brooklyn—Church and High School	252	15	64034	107900	25	3	3535	
Bowie	65	1	7050	7300	12	1	38	
Buffalo—Canisius College	9	3	24809	84000	1	...	194	1
Canisius High School & Church	141	22	102510	143800	35	3	68	4
St. Ann's	151	5	57793	104375	65	13	131	9
Chaplains—Welfare, Randalls' Ward's Islands, Long Island Hospital, Woodhaven, N. Y.	204	59	24485	73626	....	7	2414	4
Chaptico	155	1	30336	30650	16	...	175	1
Fort Wadsworth—Mt. Manresa	....	....	4500	4756	....	....	.....	...
Georgetown College	....	....	33383	69840	2	1	57	
Georgetown—Preparatory School	....	....	6400	9000	2	...	.....	
Georgetown—Holy Trinity	130	19	26200	63400	28	10	75	3
Jamaica Mission	1967	692	115812	303676	144	18	739	157
Jersey City—Church and High School	223	29	125410	79600	94	14	265	14
Keyser Island	....	....	64	.....	....	....	.....	....
La Plata and St. Thomas'	104	7	9020	11173	21	1	40	10
Leonardtown	94	1	3234	4710	15	...	.....	21
Mission Band	153	153	187032	602889	....	101	.....	101
New York—St. Francis Xavier's Church and High School	102	19	229018	228592	77	12	411	12
St. Ignatius' Church and High Schools	286	38	134321	322881	230	12	177	83
Fordham	24	8	20800	32000	9	...	23	25
"America"	3	1	2675	4500	4	...	.....	....
Kohlmann Hall	5	3	1642	8010	2	...	1	1
Church of the Nativity	331	7	35000	42000	130	...	150	40
Philadelphia—Church College and High School	164	54	303065	357704	56	16	501	72
St. Joseph's Church	75	46	57645	33000	20	11	28	8
Poughkeepsie—St. Andrew's	160	47	73447	126580	15	5	2328	15
Ridge	94	6	18060	24000	17	1	41	38
Stockbridge—Shadowbrook	....	....	7360	42705	....	...	.....	4
Washington—Church and High School	91	40	55750	48400	41	5	128	19
Weston—Fairview	3	....	9255	79010	....	...	1	
Woodstock	35	4	58225	76053	5	1	20	15
Worcester	24	1	43960	76065	6	...	258	164
	5649	1366	2335104	3745369	1167	244	15346	10270

CONSIS , A DIE 1a JUL. 1925 AD DIEM 1am JUL. 1926

Confirmat.	Exhortationes	Conciones	Exerc. Spir. Sacerd.	Exerc. Spir. Relig.	Exerc. Spir. Laicis.	Exerc. Spir. Privatis	Mission. (quot Hebd.)	Novenæ	Tridua	Visitation. Hospit.	Visitation. Carcer.	Visitation. Infirm.	Sodalitates	Sodales	Foedus SS. Cordis	Pueri in Schol. Paroch.	Pueri in Schol. Paroch.	Schol. Domin.
...	169	42 ..	4	2	..	...	5	1	63	...	56	1	100	170	.....	.....	....
34	710	155 ..	6	4	..	...	3	18	247	1	1005	3	1380	400	....	....	96
5	812	239 2	17	24	2	4	8	11	63	2	115	2	410	850	....	....	....
22	938	163 ..	7	8	..	2	11	5	30297	...	267	15	2785	2700	....	....	400
342	360	35 ..	2	6	..	...	7	...	235	58	320	2	250	2500	392	492	710
...	193	60 ..	...	...	..	...	19	1	59	...	712	4	1358	1650	224	299	....
100	826	87 ..	3	2	1	1	15	8	7000	...	510	3	655	15750	....	....	300
...	200	5 ..	...	...	..	...	2	...	6	...	.....	2	50	430	....	....	260
...	576	311 ..	7	7	..	...	3	13	331	...	16	3	175	300	....	....	....
150	660	161 ..	4	3	..	1	1	5	80	62	1280	8	1180	1540	131	134	75
...	250	163 ..	3	...	..	...	2	4	43	...	1060	6	1695	2500	502	503	....
84	286	123 ..	2	...	..	...	5	5	1992	12	.....	3	250	470	....	....	677
...	260	240 ..	...	...	..	...	3	...	5	1	500	4	475	750	40	53	470
...	12	26 ..	2	46	..	...	...	...	.....	...	.....	...	.....	.....	....	....	....
...	339	52 ..	13	5	..	...	...	5	775	25	368	3	570	500	....	....	....
10	200	20 ..	8	8	..	...	...	...	....	...	.....	1	69	90	....	....	....
250	240	15 ..	1	...	..	...	4	1	100	...	290	3	1000	3500	150	250	125
074	1327	623 ..	5	2	1	3	19	7	618	105	1917	39	3606	3095	2801	3056	2420
212	646	227 ..	5	1	..	...	19	4	265	50	128	6	2020	1800	362	328	126
...	2	1 ..	...	...	..	...	1	1	.....	...	.....	...	.....	.....	....	....	....
...	163	50 ..	...	...	..	...	3	1	.....	4	276	2	85	1030	....	....	501
...	260	65 ..	...	...	..	1	...	...	30	6	168	3	415	775	195	188	206
133	5575	1790 3	...	10	..	185	10	9	5	...	.....	...	.....	.....	....	....	....
220	819	221 4	25	34	..	1	4	4	520	...	615	7	2800	3300	440	452	75
322	830	165 7	28	29	..	46	12	5	260	40	1488	15	5215	6240	430	498	127
9	1050	90 ..	16	6	1	...	2	5	30	88	50	10	1100	800	....	....	....
...	186	60 ..	3	13	..	...	...	...	25	...	.....	...	.....	.....	....	....	....
...	132	64 1	2	18	..	2	...	1	12	...	24	...	.....	.....	....	....	....
305	300	60 ..	...	1	..	1	8	3	100	3	250	10	2000	500	....	....	1600
581	922	378 1	5	15	3	2	17	5	1408	...	1861	9	4487	5760	508	511	1019
259	571	86 1	2	7	..	...	15	9	50	...	72	4	1265	2000	177	183	30
25	1103	486 2	15	15	16	48	10	15	1676	327	123	1	100	.....	....	....	25
...	184	180 ..	...	1	..	...	4	...	.....	...	104	6	303	780	136	161	95
...	174	14 ..	10	1	8	...	...	2	18	...	4	...	.....	.....	....	....	....
270	700	140 ..	8	4	..	1	8	13	131	3	630	6	1240	5000	365	415	75
...	158	31 ..	9	8	..	1	3	2	19	...	20	...	.....	.....	....	....	....
60	562	175 2	15	6	..	...	...	...	40	2	109	5	213	335	45	35	8
...	479	213 ..	19	21	..	...	1	7	420	...	62	2	325	520	....	....	....
767	23174	7016 23	246	307	32	299	224	170	46923	789	14400	188	37576	66035	6898	7558	9420